
I



“I AM”

See: Jesus Christ, Names and Titles of

IDAHO, PIONEER SETTLEMENTS IN

Although the main thrust of Latter-day Saint COLONIZATION was to the south of Salt Lake City, Church members also established numerous settlements in the rich farm valleys of southern Idaho.

The first LDS excursion into Idaho followed President Brigham YOUNG’s call of twenty-seven families to labor among the Indians in the Oregon Territory in 1855. The result was the founding of Fort Limhi on a tributary of the Salmon River near present-day Salmon, Idaho. As the U.S. Army approached Utah in 1857 (*see* UTAH EXPEDITION), conflict with local Indians erupted, two missionaries were killed, and, in 1858, the fort lost most of its stock. The settlers were called back to Salt Lake City and the colony was never reopened.

In 1860 the community of Franklin, near the present Utah-Idaho border, became the first permanent Anglo-American settlement in the future territory of Idaho. Indian problems plagued the settlement until the Battle Creek massacre, in which federal soldiers from Salt Lake City’s Fort Douglas killed a large number of Indians in 1863.

Additional settlers went east from Cache Valley (Franklin was its northernmost town) over the mountains into the Bear Lake region in southeastern Idaho, opening the settlements of Paris, Bloomington, St. Charles, Ovid, Montpelier, Fish Haven, Liberty, and Bennington. Charles C. Rich, an apostle, oversaw these communities, which by 1864 included nearly seven hundred settlers. Latter-day Saints started additional settlements in the Idaho part of northern Cache Valley, Malad Valley, and Marsh Valley beginning in the 1860s, and in Gentile Valley in the 1870s.

Church members helped construct the railroad between Ogden, Utah, and Franklin, Idaho, in 1871–1874, and beginning in 1878, they helped extend the line farther into Idaho through Blackfoot and Idaho Falls (then called Eagle Rock) to Monida Pass, on the present-day Idaho-Montana border. Many Latter-day Saints homesteaded near the railroad and established such communities as Chesterfield, Egin Bench, and Rexburg. For the next two decades, Mormon settlements increasingly dotted the landscape for two hundred miles between Pocatello and Victor in the Teton Basin. By 1890, the Bannock Stake, centered in Rexburg, reported 3,861 members. Because the Snake River Valley was arid, LDS settlers devoted considerable energies to canal building. By 1910, more than one hundred canals operated in the Upper Snake River Valley, and LDS settlements were established



The first frame house north of Bear River (built in Marsh Valley, Idaho, 1873). William West Woodland (center) crossed the plains in 1847 and again as a guide in 1848; pictured here with his wife, some of his 14 children, two granddaughters, and a hired hand (c. 1897). Courtesy the Woodland family.

(Moreland, New Sweden, Thomas, Springfield, and Aberdeen) where there were canals.

Latter-day Saints also moved west from Pocatello. In 1879 William C. Martindale, from Tooele, Utah, explored the Goose Creek Valley and returned to Utah with a favorable report. Church families soon began homesteading areas that included Goose Creek and Raft River. Oakley, where the Oregon and California trails separated, became the central location of the colony.

LDS influence in Idaho in the nineteenth century was confined largely to the southeast, where the Saints were a majority in many settlements. In the twentieth century Latter-day Saints have become a significant minority in communities farther west, still primarily in the southern part of the state.

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ROBERT D. MARCUM

ILLINOIS, LDS COMMUNITIES IN

[The Church was centered in western Illinois from 1839 to 1846. After their expulsion from Missouri in 1838–1839, Mormon refugees fled to Quincy, Springfield, and other locations in Illinois, where local residents gave them assistance. Church leaders purchased the village of Commerce and land in its vicinity, along with a large tract across the Mississippi River in Iowa. Commerce was renamed Nauvoo and became the principal LDS community of its time and one of the largest cities in Illinois.]

Numerous small settlements in the vicinity of Nauvoo fell within the city's sphere of influence (see Donald Q. Cannon, "Spokes on the Wheel: Early Latter-day Saints Settlements in Hancock County, Illinois," *Ensign* 16 [Feb. 1986]:62–68). The LDS town of Ramus (later Macedonia and now Webster), about twenty miles southeast of Nauvoo, became a Church stake, as did Lima, twenty-five miles south of Nauvoo. La Harpe, a few miles north of Ramus, also had a considerable LDS pop-



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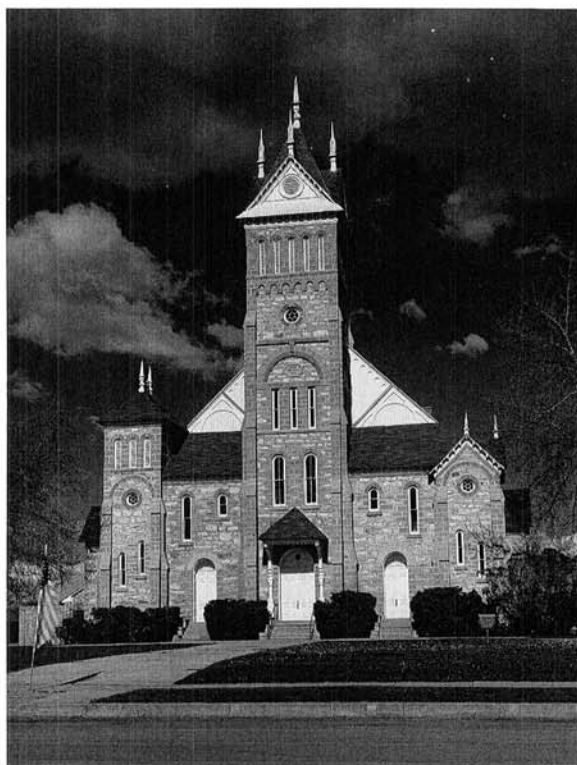
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Paris, Idaho, Tabernacle in 1987. Designed by one of Brigham Young's sons, Joseph Don Carlos Young, this Romanesque pioneer building was constructed 1884–1889. The distinctive dark and light red sandstone was hauled by teams from canyons 18 miles away or pulled during the winter across the frozen Bear Lake. Courtesy Craig Law.

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In addition to several entries under Nauvoo, see Carthage Jail; Historical Sites; and Martyrdom of Joseph and Hyrum Smith. Two articles include information on the Illinois period: Joseph Smith, and History of the Church: c. 1831–1844 and c. 1844–1877.

For LDS immigration to Illinois and subsequent departure for the Rocky Mountains, see Immigration and Emigration and Westward Migration, Planning and Prophecy.]

IMMACULATE CONCEPTION

Immaculate conception is the belief of some Christians that from her conception in her mother's womb, Jesus' mother was free from ORIGINAL SIN.

Original sin holds that ADAM's sinful choice in the Garden of Eden, made for all his descendants, led to a hereditary sin incurred at conception by every human being and removed only by the sacraments of the church. From this view arose the concept of Mary's immaculate conception. By a unique grace, Mary was preserved from the stain of original sin, inheriting human nature without taint in order that she be a suitable mother for Jesus. This teaching was defined as obligatory dogma by Pope Pius IX in 1854.

Latter-day Saints accept neither the above doctrine of original sin nor the need for Mary's immaculate conception (MD, p. 375). Instead, they "believe that men will be punished for their own sins, and not for Adam's transgression" (A of F 2), because Jesus' ATONEMENT redeems all, including Mary, from the responsibility for Adam's trespass (Moro. 8:8). "God having redeemed man from the fall, men became again, in their infant state, innocent before God" (D&C 93:38). For Latter-day Saints, Mary was a choice servant selected by God to be the mother of Jesus.

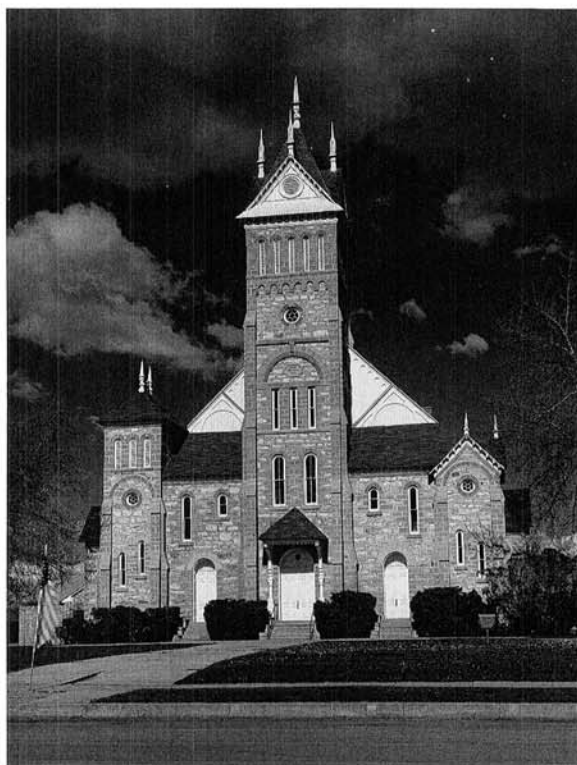
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CONNIE LAMB

IMMIGRATION AND EMIGRATION

The immigration of tens of thousands of converts, first into America's Midwest and then into the mountain West, was a major part of the growth of the Church in the United States during the nineteenth century. So closely interrelated were proselytizing and the GATHERING of the faithful in the vicinity of Church headquarters that President Brigham YOUNG declared in 1860 that emigration "upon the first feasible opportunity, directly follows obedience to the first principles of the gospel we have embraced" (Brigham Young to A. Lyman, et al., and Saints in the British Isles, Aug. 2, 1860, Brigham Young Letterbooks, LDS Church Archives). With millennial fervor, Latter-day Saint converts sought to flee the impending woes of a sinful world by gathering "home to Zion," where



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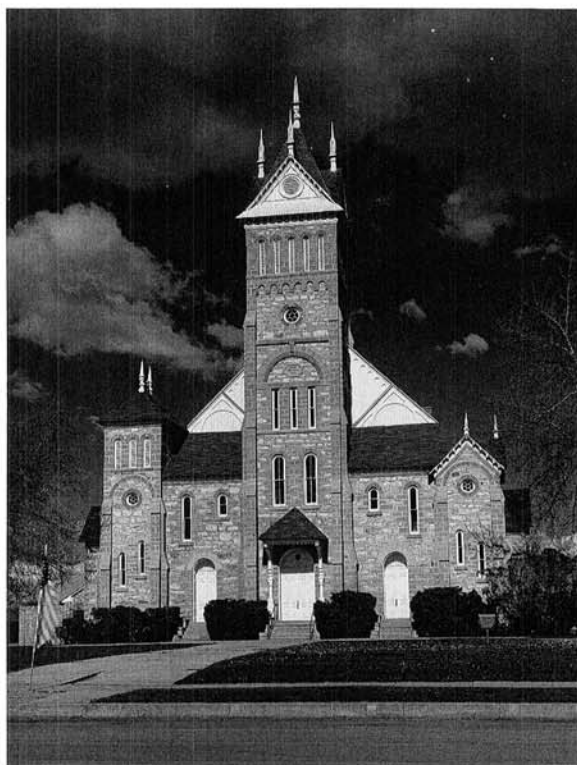
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they could join their American counterparts in preparing for the SECOND COMING OF JESUS CHRIST. This gathering made it possible for the Latter-day Saints to become a dominant economic, political, and religious force in the Great Basin. It reinforced a sense of group identity and shielded them from religious persecution while providing individuals and families with greater economic opportunity.

Most converts were poor; indeed, the majority lacked sufficient funds to emigrate. Individuals and families were encouraged to save systematically, and the few who had surplus funds after emigrating were asked to assist fellow converts. In 1849 the Church organized the PERPETUAL EMIGRATING FUND (PEF) to solicit donations and provide emigrants with loans, the repayment of which would aid others. Such loans were most often made available to individuals with needed skills, to those whose relatives or friends donated to the PEF, or to those who had been faithful Church members for ten years or longer. From 1852 until 1887 the PEF assisted some 26,000 immigrants—more than one-third of the total LDS emigrants from Europe during that period—with at least part of the journey to the mountain West. In the 1850s and 1860s there were three categories of immigrants: the independent, who paid their own way to Utah; “states” or “ordinary” immigrants, who paid only enough to reach a port of entry or other intermediate stopping place in the United States, hoping to earn enough there to finish the journey; and PEF immigrants, assisted by the Perpetual Emigrating Fund. In later years private assistance eclipsed the PEF in the amount of aid rendered. In the 1880s and 1890s, 20 to 50 percent of the immigrants each year received private assistance.

Enthusiasm for emigration was highest during periods of international unrest, with accompanying millennialist expectations of increasing troubles worldwide prior to Jesus’ second coming. Thus, in 1855, during the Crimean War, more Latter-day Saints emigrated from Europe than during any other year. That year 4,225 emigrants—about 2.4 percent of all Europeans who migrated in 1855 to the United States—were Latter-day Saints, even though the total number of Church members in Great Britain and on the Continent, from whom the emigrants were drawn, was fewer than 35,000. The American Civil War brought exceptionally high LDS emigration in the years 1861–1865, a

time when the general emigration from Europe was relatively low.

Because Church funds, including those of the PEF, were never sufficient to help as many as wished to immigrate, Church leaders on both sides of the Atlantic utilized many approaches. After the 1855 season, when Church and PEF resources were exhausted, donations of Salt Lake City real estate were sold for cash to British arrivals with the proceeds applied to emigration; and the use of handcarts rather than large wagons cut costs for the overland journey from Iowa to Utah. The tragic loss of more than two hundred lives in the two last HANDCART COMPANIES of 1856, because they departed too late and were caught in early snowstorms, grimly underscored the necessity of careful planning and implementation.

While the PEF continued to assist with individual expenses for transatlantic voyages on a limited basis after 1856, most of its aid was applied to the overland portion of the trip. Beginning in 1861 this was made possible by the use of the “Church trains” system for conveying immigrants. Under Brigham Young’s direction, oxen and wagons along with teamsters and other personnel from throughout Utah appeared in Salt Lake City as soon as spring grass began to grow along the immigrant trail. The men, for their labors, and the owners of teams and wagons received either credit for TITHING or wages paid in goods from local tithing storehouses. This practice resulted in the Church’s tithing system subsidizing the operation heavily: in 1868 teamsters and owners received about \$200,000 in tithing credit, while immigrants were charged only \$75,000, on credit. It often took immigrants years to pay their indebtedness for emigration, and many failed to complete payment. By 1887, about one-third of the emigrants had paid their debt to the PEF in full, one-third had paid part, and one-third had paid nothing.

After the completion of the transcontinental railroad in 1869, immigrants traveling by steam-powered ships and trains could make the trip from Liverpool, England, to Salt Lake City in just over three weeks. Earlier, the journey by ship and wagon often took nearly six months. Yet advantages in time, comfort, and health were countered by the fact that more cash—a scarce commodity in the pioneer economy (*see PIONEER ECONOMY*)—was required for the trip. The PEF still provided full passage for more than one hundred emigrants

yearly from Europe to Utah in the years 1871–1875 and 1878–1881.

Church personnel at both local and mission levels played important roles in organizing the emigration from Europe. Clerks in each branch (congregation) received deposits to individual emigration savings accounts, which were forwarded to headquarters for a larger area, called a “conference,” and then sent on to the mission headquarters. Local leaders sought out potential emigrants who seemed deserving of assistance and forwarded information about them to mission headquarters. Expanding a system dating from 1840–1841, when the QUORUM OF THE TWELVE APOSTLES organized the first emigrant companies (*see MISSIONS OF THE TWELVE TO THE BRITISH ISLES*), mission publications gave notice of planned departures and costs and provided helpful information such as lists of items passengers should bring. Well in advance of the departure date, conference presidents collected deposits to reserve places on particular vessels. Mission personnel served as passenger agents, thus avoiding middlemen, and used the commission they received for the benefit of poor emigrants or missionaries. Where necessary, they made arrangements for provisions and for cookware and eating utensils. In hectic last-minute efforts they helped hundreds of passengers board ship and obtain their berths. Men traveling with the group, usually returning missionaries, were appointed as presidencies for the ship and were responsible for the conduct and morale of the passengers and for holding religious services. Generally the daily routine involved prayer, washing the decks, cooperative cooking arrangements, and special meetings to discuss problems that arose.

Because the Saints traveled as a Church family under PRIESTHOOD leadership—and with the assistance of an experienced and well-organized system—LDS emigration impressed nonmember observers as orderly and civilized compared with the tumult generally surrounding emigrant ships. One writer noted:

The ordinary emigrant is exposed to all the chances and misadventures of a heterogeneous, childish, mannerless crowd during the voyage, and to the merciless cupidity of land-sharks the moment he has touched the opposite shore. But the Mormon ship is a Family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace. On his arrival in the New World

the wanderer is received into a confraternity which speeds him onwards with as little hardship and anxiety as the circumstances permit and he is passed on from friend to friend, till he reaches the promised home [*Edinburgh Review*, Jan. 1862, p. 199].

When passengers arrived in America, they were usually met by a Church emigration agent who assisted them with arrangements for transportation to the frontier outfitting point. At the frontier the emigrants remained encamped until all arrangements could be completed for the arduous overland trek (*see MORMON PIONEER TRAIL*). Before the immigrants arrived, agents purchased teams and wagons or handcarts. During the era of “down and back” Church trains, flour was generally hauled from Salt Lake City—part of it stashed along the trail—and other provisions were purchased by agents near the outfitting point. After 1861, wagon trains sent periodic reports on their progress by telegraph, and, when necessary, relief parties met immigrants en route as they neared the end of the journey.

Immigrant companies were officially welcomed as they arrived at Salt Lake City, where they camped while awaiting assignments. BISHOPS or their representatives then escorted them to the various settlements to which quotas had been assigned.

LDS immigrants, particularly those from northern Europe, were usually assimilated into communities and congregations quickly. New arrivals who did not speak English availed themselves of Church-sponsored publications and activities in their mother tongue, while also attending worship services in English. There was a short-lived effort to produce materials in a phonetic alphabet to ease immigrant learning (*see DESERET ALPHABET*), but most of the immigrants and virtually all their children became fluent in English. With few exceptions, relatively little sense of ethnic community survived beyond the generation of immigrants themselves. Most descendants of the immigrants who served as missionaries to ancestral lands had to learn the native language during their service.

After the late 1880s, coinciding with a new wave of emigration from central and southern Europe and with negative publicity and ANTIPOLYGYAMY LEGISLATION, LDS immigration was frowned upon by many in the United States. The large number of LDS steamship passengers were still

assisted with arrangements by Church personnel, but they were instructed to maintain a low profile and did not function visibly as Mormon emigrant companies. By the 1890s the number of Latter-day Saints in Europe had dwindled, and in view of economic conditions in the United States, Church leaders began to discourage emigration—though LDS immigration revived modestly during the following decade. More than 103,000 emigrated in the years 1840–1910, an average of some 2,000 annually. In the years 1911–1946, with two world wars and the Great Depression dampening interest in relocation, LDS emigration declined to an average of only 291 annually. Encouraging the Saints to remain in their native lands and strengthen the Church there—a temporary expedience in the 1890s—eventually became a firmer policy. Leaders obtained more substantial locations for Church meetings in major European cities and promoted a greater sense of permanence.

A resurgence of LDS emigration from Europe took place in the years immediately following World War II; an average of more than 1,000 Latter-day Saints emigrated annually in the years 1947–1953. Beginning in the late 1950s the Church moved to provide its members in Europe and other areas with greater access to opportunities found in the United States, including the TEMPLES, more substantial local meeting places, and local leadership. This reinforced the encouragement to build ZION wherever Saints were found, and emigration from Europe tapered off. The gathering of emigration statistics was discontinued after 1962. By that time approximately 127,000 Latter-day Saints had emigrated from Europe, and thousands more from Canada, the South Pacific, and Mexico, to bring the total to about 150,000 emigrants. The influx of Church members from such areas as Canada and the South Pacific to Utah, California, and Missouri remained at a significant level into the 1970s and 1980s. Additionally, conversions from among other recent immigrants, particularly refugees from Southeast Asia, continued to give the Church in the United States an international flavor. This was also true for other areas of the world, with converts from Africa and the West Indies becoming an important factor in the Church in the British Isles.

From the 1840s on, immigrants made vital contributions to Latter-day Saint life. Immigrant educators, artists, craftsmen, musicians, architects, clerks, and others all enriched life in their

adopted land (*see* SOCIAL AND CULTURAL HISTORY). Immigrants played a particularly significant role in local Church leadership in the nineteenth century. Of 605 bishops and presiding elders in Latter-day Saint congregations in the United States from 1848 to 1890, 40 percent were born outside the United States. Twenty-nine percent were born in the British Isles. Scandinavia, the next richest source of LDS immigrants, accounted for 8 percent. In addition, 29 percent of STAKE PRESIDENTS in the period were born outside the United States, including 23 percent born in the British Isles. Other immigrants have served as General Authorities, including several who served in the FIRST PRESIDENCY.

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RICHARD L. JENSEN
WILLIAM G. HARTLEY

IMMORTALITY

“Immortality is to live forever in the resurrected state with body and spirit inseparably connected” (*MD*, p. 376). The FALL OF ADAM brought death, and the ATONEMENT OF JESUS CHRIST brought life. Immortality is as broad as the Fall; since all creatures die, all will be given everlasting life (1 Cor. 15:22).

In the Garden of Eden, Adam and Eve were not subject to death until the Fall. When they partook of the forbidden fruit, they were ushered out of God’s presence; mortality and its consequent death descended upon them, and subsequently upon all mankind and all other living things.

That humans became mortal was a necessary step in the Lord’s eternal PLAN OF SALVATION for his children. The conditions of mortality, however,

assisted with arrangements by Church personnel, but they were instructed to maintain a low profile and did not function visibly as Mormon emigrant companies. By the 1890s the number of Latter-day Saints in Europe had dwindled, and in view of economic conditions in the United States, Church leaders began to discourage emigration—though LDS immigration revived modestly during the following decade. More than 103,000 emigrated in the years 1840–1910, an average of some 2,000 annually. In the years 1911–1946, with two world wars and the Great Depression dampening interest in relocation, LDS emigration declined to an average of only 291 annually. Encouraging the Saints to remain in their native lands and strengthen the Church there—a temporary expedience in the 1890s—eventually became a firmer policy. Leaders obtained more substantial locations for Church meetings in major European cities and promoted a greater sense of permanence.

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RICHARD L. JENSEN
WILLIAM G. HARTLEY

IMMORTALITY

“Immortality is to live forever in the resurrected state with body and spirit inseparably connected” (*MD*, p. 376). The FALL OF ADAM brought death, and the ATONEMENT OF JESUS CHRIST brought life. Immortality is as broad as the Fall; since all creatures die, all will be given everlasting life (1 Cor. 15:22).

In the Garden of Eden, Adam and Eve were not subject to death until the Fall. When they partook of the forbidden fruit, they were ushered out of God’s presence; mortality and its consequent death descended upon them, and subsequently upon all mankind and all other living things.

That humans became mortal was a necessary step in the Lord’s eternal PLAN OF SALVATION for his children. The conditions of mortality, however,

left mankind subject to death and incapable on its own of reclaiming the dead from the grave. Jesus Christ, the Only Begotten of the Father in the flesh, was the only one capable of redeeming the human family from the effects of the Fall, thus providing for a RESURRECTION of the PHYSICAL BODY.

The individual spirit that inhabits and gives life to the mortal physical body is not subject to the same death that is common to mortality. All spirits are immortal (cf. Alma 42:9; *TPJS*, p. 207; *see also* SOUL; SPIRIT).

The Lord himself died a physical death in order to bring about the resurrection of all the dead and to grant immortality to all mankind. The prophet Lehi said, "Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise" (2 Ne. 2:8).

During his earthly life, Jesus Christ raised several from the dead; however, they were restored only to mortal life. By his later atonement and resurrection of his physical, tangible body (Luke 24:36–40), Jesus provided the means by which every person will be resurrected to immortal life, with a tangible body of flesh and bones, even as he has. Paul taught, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22), and "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54; cf. Rom. 6:5).

Immortality is a free gift for all mankind. AMULEK, a Book of Mormon prophet, taught that "this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; . . . every thing shall be restored to its perfect frame, as it is now, or in the body, . . . that they can die no more; their spirits uniting with their bodies, never to be divided" (Alma 11:44–45). Immortality, or the resurrection from the dead, will be given to all forms of life, for God glorifies himself "by saving all that His hands had made, whether beasts, fowls, fishes or men" (*TPJS*, p. 291; D&C 29:24–25).

Although sometimes used interchangeably, the words "immortality" and "eternal life" are not synonymous. All who obtain eternal life will also have immortality, but not all who receive immortality will have eternal life. The term "eternal life" has reference to the type or quality of life that God has, which is given only to the faithful, and includes much more than living forever. "And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe" (D&C 29:43).

[*See also* Immortality and Eternal Life.]

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DAN W. ANDERSEN

IMMORTALITY AND ETERNAL LIFE

The Church of Jesus Christ Latter-day Saints teaches that the work and glory of God is to bring to pass both the IMMORTALITY and the ETERNAL LIFE of men and women (Moses 1:39; 2 Ne. 10:23–25). These two conditions in the AFTERLIFE are not necessarily synonymous, though each is given as a consequence of the ATONEMENT OF JESUS CHRIST.

Immortality is to live forever in a resurrected condition without death that was introduced to this world through the FALL OF ADAM AND EVE (2 Ne. 2:22–23). Through Jesus Christ's atonement, all living things will receive a resurrection, the spirit and the flesh uniting never again to be separated, and will live forever in an immortal state (2 Ne. 2:8–9; 9:13; Alma 11:45). Immortality is a free gift from God because of unconditional GRACE, and does not require works of OBEDIENCE. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

"Eternal life" is a higher state than immortality alone and means to live forever in a resurrected condition in the presence of God, and to become like God. It likewise is available only through the grace of Jesus Christ and is the greatest of all gifts that God bestows upon his children (D&C 14:7). Eternal life is EXALTATION into the type and quality of life that God lives. Receiving eternal life is

left mankind subject to death and incapable on its own of reclaiming the dead from the grave. Jesus Christ, the Only Begotten of the Father in the flesh, was the only one capable of redeeming the human family from the effects of the Fall, thus providing for a RESURRECTION of the PHYSICAL BODY.

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LEAUN G. OTTEN

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Independence, Missouri, county seat of Jackson County, was the preparation and departure point in the 1830s and 1840s for trappers, explorers, and pioneers who were going to western America over the Santa Fe, Oregon, and California trails. The Latter-day Saints, however, anticipating permanent residence, purchased land, built homes, prepared their farms, and dedicated a temple site.

After one year of living peacefully in Independence and vicinity, the Saints began to be persecuted by their non-Mormon neighbors. Social, religious, and political differences finally developed into open hostilities, and the Latter-day Saints were driven into neighboring Clay County in 1833, where they petitioned for a peaceful settlement so that they could return to their homes. A settlement never came, but Latter-day Saints still look forward to a time when the city of Zion, the New Jerusalem, will be built in the area of Independence, Missouri.

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LAMAR C. BERRETT

INDIAN STUDENT PLACEMENT SERVICES

The Indian Student Placement Services was established among NATIVE AMERICANS by the LDS Church in part to fulfill the obligation felt by the Church to help care for the Indians in the Americas (2 Ne. 10:18-19). The program places Indian students in Latter-day Saint homes, where they live while attending the public school of the community during the academic year. Another goal of Indian Student Placement Services, in addition to

giving Indian youth better opportunities for education, has been to develop leadership and to promote greater understanding between Indians and non-Indians.

The program started in 1947 in Richfield, Utah, when Helen John, a sixteen-year-old daughter of Navajo beet-field workers, requested permission to stay in Richfield to attend school. As an outgrowth of this request, Golden Buchanan of the Sevier Stake presidency and Miles Jensen, with Elder Spencer W. KIMBALL's support, organized an informal placement program that grew from three students in 1947 to sixty-eight in 1954, with foster homes in four western states.

In July 1954 the program was formalized under Church SOCIAL SERVICES and the Southwest Indian Mission. For the next several years the program grew rapidly, peaking at 4,997 in 1972. The policy for participation was that the natural parents had to request the placement; then foster parents (recommended for the program by their bishop) provided free board, room, and clothing for the Indian children to help them have additional educational, spiritual, and sociocultural experiences. The Indian children, had to be at least eight years of age, baptized members of the Church, and in good health. In 1972 the responsibility for recruiting and screening students for the program was given to local priesthood leaders, and the number of students leveled in the mid and late 1970s to around 2,500 a year.

In the early 1980s several of the Indian tribes from whom many of the placement students had come replaced their boarding schools with dramatically improved education on the reservations. In support of this move, the Church limited Indian Placement Student Services to high school students. New goals emphasized the development and strengthening of LDS family and religious values, with Church Social Services taking responsibility for establishing stronger ties and communication between natural families and foster families. The placement service would introduce young Native Americans to mainstream values and social roles without demanding the abandonment of the old for the new. In 1990 the program served about 500 high school students.

Supporters of the services believe that bicultural experiences have great value. Critics view intervention as an intrusion on the right to be fully Native American, a weakening of cultural pluralism, and a cause of psychological damage. How-

Saints were excited when in 1831 a series of revelations identified Missouri as the general location of the city of Zion, that "Independence is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the courthouse" (D&C 57:1-3; 45:64-66; 48:4-6; 52:1-5, 42-43). Subsequently, Joseph Smith also indicated that the Jackson County area had been the location of the GARDEN OF EDEN.

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Supporters of the services believe that bicultural experiences have great value. Critics view intervention as an intrusion on the right to be fully Native American, a weakening of cultural pluralism, and a cause of psychological damage. How-

ever, empirical studies, even by critics, are ambivalent. One claims that the program has failed to raise achievement and IQ scores of placement students, but notes that placement students read more than their reservation counterparts. A second suggests that students suffer intercultural conflict within their foster families, but expresses surprise that these students function without major symptoms of psychological distress. Still another asserts that the placement experience interferes with the process of identity formation, but acknowledges that the program has done more for the Indian people than any other program to date.

Many theses, dissertations, formal reports, and published articles find that the program has been successful and valuable. Placement students usually come from rural families with stable but limited economic and cultural opportunities. Starting with limited language skills, the students in the placement program come out with less fear of failure, more confidence in their future, and higher academic skills and grades, and a better self-image than their reservation peers. Other studies indicate that placement services graduates are aware of a great variety of occupations open to them and are anxious to continue their education to prepare for them. They typically have come to believe in working hard for future rewards and feel that being Indian does not hold them down. They graduate from high school in larger numbers than non-placement Native Americans, and the college grades of rural placement students are on a par with the grades of urban Indian students.

Most placement students express more pride and interest in Indian culture than do students from Indian boarding schools. That they perceive themselves as truly bicultural, at ease in both societies, is confirmed by their rate of interaction with Indian students as well as with Anglo peers. They also become Church leaders. Most of them are active in the Church, go on missions, and agree with major Church beliefs; many marry in the temple.

Foster parents volunteer for religious reasons and remain in the program to see the child grow and develop emotionally and spiritually. They typically become very attached to their Indian children, maintaining a close relationship with them after graduation from school.

Accusations that the LDS Church used its influence to push children into joining the program prompted the U.S. government in 1977 to commission a study conducted under the auspices of

the Interstate Compact Secretariat. Its findings rejected such accusations. In the resulting report, written by Robert E. Leach, Native American parents emphatically stated that they, not the children, decided to apply for placement. These parents typically stated that they were pleased that the program led their children to happiness and a better economic situation while the children still identified with their Indian heritage. This participation, they claimed, also helped the rest of the family to understand and deal more effectively with Anglos. They consistently expressed appreciation to the foster families for caring for their children. Some Indian leaders were intent on limiting the placement of Indian children among Anglos. However, after hearing testimony and examining current research, the committee agreed in 1977 to permit the LDS Indian Student Placement program to continue.

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GENEVIEVE DEHOYOS

INDIVIDUALITY

It is LDS doctrine that every human being has an eternal identity, existing from the premortal state and continuing forever (Abr. 3:22-23). Moreover, all individuals are responsible for their own choices, and all will stand before the Lord to present an accounting of their lives at the Judgment Day (A of F 2; Moro. 10:27). This, however, does not mean that individuals are autonomous or alone. All individuals are spirit children of God the Father, who organized them into relationships in order to maximize their growth and happiness through loving and serving one another.

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LDS teachings make clear that living the gospel of Jesus Christ means voluntarily submitting the self to the will of God. Joseph F. SMITH felt that it shows “a stronger characteristic of individuality” to bring the self into harmony with God than to be separate from him (*JD* 25:245). An individual must voluntarily obey God’s will to achieve righteousness (John 7:16), and God’s will requires service to others in one’s family and community (Matt. 20:26–27). Paradoxically, “he that loseth his life for [Christ’s] sake shall find it” (Matt. 10:39); and as David O. MCKAY stated, “A man’s duties to himself and to his fellow men are indissolubly connected” (p. 289). The Church cannot force individuals to become one with God and others. That must be done “only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness” (D&C 121:41–43).

The ultimate objectives of The Church of Jesus Christ of Latter-day Saints are as inclusive and extensive as can be imagined, both individually and collectively—namely, to attain ETERNAL LIFE for all individuals and eternal continuity for families and to maintain a supportive, unified community of Saints on earth who live the fulness of the gospel of Jesus Christ. The scale and profundity of these objectives are equal to the depth of commitment they require. Christ promises righteous men and women that they shall be joint-heirs with him, inheritors of “all that my Father hath” (D&C 84:33–39; Rom. 8:14–18). Having offered the RICHES OF ETERNITY, the Savior may require the faithful to voluntarily sacrifice all their earthly possessions, including life itself, in order “to produce the faith necessary unto life and salvation” (*Lectures on Faith*, Lecture 6, paragraph 7). Latter-day Saints express this principle in a beloved hymn: “I’ll go where you want me to go, dear Lord, . . . I’ll be what you want me to be” (*Hymns*, p. 270).

Salvation is both an individual and a collective matter. Individuals are punished for their own sins, but the personal choices that foster growth and exaltation necessarily involve other people. The atonement of Jesus Christ is relational: “No man cometh unto the Father, but by me,” the Savior said, and people demonstrate their love for him by keeping his commandments (John 14:6, 15). The BAPTISMAL COVENANT is both personal and social: it involves personal willingness to remember Christ always, and it encourages members to “bear one another’s burdens” (Mosiah 18:8).

While the singular focus of the Church on achieving its ultimate objectives unifies its members in ways that contrast markedly with organizations having internally competing objectives, there are limits to the diversity in individual beliefs and practices that the Church can tolerate and still achieve its mission (*see* ORTHODOXY, HETERODOXY, AND HERESY). Neither Joseph Smith’s oft-quoted statement that “I teach the people correct principles and they govern themselves” (*JD* 10:57–58) nor Lehi’s insistence that people are free to choose liberty and eternal life or captivity and death (2 Ne. 2:26–27) means that the Church can ignore internal challenges to its integrity or principles (Matt. 18:17; 2 Thes. 3:14–15; D&C 42:24, 74–93). Severe cases of disruption and violation may be subjected to DISCIPLINARY PROCEDURES and may result in disfellowshipment or even excommunication.

Christ affirms great diversity and individuality in gospel service. Each person has abilities to perform Christlike service that others may not be able to perform. Jesus taught that personal spiritual gifts and talents are to be cultivated and shared: “the best gifts” are given “that all may be profited thereby” (D&C 46:8–12; *see also* GIFTS OF THE SPIRIT).

Organizations may in a measure constrain behavior, and the Church has a constraining influence on individuals insofar as they choose to conform or fulfill the requirements for holding CALLINGS or a TEMPLE RECOMMEND. However, there is ample room for the expression of individuality and appreciation for those who may take a novel approach to the righteous fulfillment of their responsibilities. God counsels his children to use their gifts creatively and intelligently in his service: “It is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant” (D&C 58:26–28). Moreover, most Church constraints, such as the law of chastity or the directive to avoid addictive substances, are intended to free the individual for a happier life. Voluntarily following Jesus Christ is the ultimate liberty, and sin, the ultimate captivity (John 8:32; 2 Ne. 2:26–27).

Latter-day Saints are taught that they and all the rest of the human family are eternal children of a loving Heavenly Father. Their individuality is priceless and eternal. The recognition that the Church is enriched by a diversity of individual endowments, experiences, and interests always

has been fundamental to the LDS faith. The concluding sentence of the Articles of Faith celebrates the diverse individual paths that are part of the righteous life: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

[See also Socialization; Unity; Values, Transmission of.]

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HOWARD M. BAHR

INFANT BAPTISM

[This entry has two parts: the LDS Perspective concerning this practice, and the Early Christian Origins.]

LDS PERSPECTIVE

Children are baptized as members of The Church of Jesus Christ of Latter-day Saints when they reach age eight and receive a bishop's interview to assess their understanding and commitment. This age for baptism was identified by revelation (D&C 68:25, 28). The Church does not baptize infants.

The practice of baptizing infants emerged among Christians in the third century A.D. and was controversial for some time. According to the Book of Mormon, it similarly became an issue and was denounced among the Nephites in the fourth century A.D. When MORMON, a Nephite prophet, inquired of the Lord concerning baptism of little children, he was told that they are incapable of committing sin and that the curse of Adam is removed from them through the ATONEMENT of Christ. Hence little children need neither repentance nor baptism (Moro. 8:8–22). They are to be taught "to pray and walk uprightly" so that by the age of accountability their baptism will be meaningful and effective for their lives.

[See also Accountability; Children: Salvation of Children; Fall of Adam; Original Sin.]

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ROBERT E. PARSONS

EARLY CHRISTIAN ORIGINS

Although the New Testament never mentions infant baptism either to approve or to condemn the practice, many passages therein associate BAPTISM with FAITH in Jesus Christ, REPENTANCE, and forgiveness of SINS, none of which are appropriate requirements for infants (Mark 1:4–5; 16:15–16; Acts 2:37–38; 19:4; 22:16; Rom. 6:1–6; 1 Cor. 6:9–11; Gal. 3:26–27; Col. 2:12–13; Heb. 6:1–6; 10:22; 1 Pet. 3:21).

The assumption that those baptized are committed disciples continues through the second century in Christian literature (*Didache* 7.1; *Shepherd of Hermas*: "Vision" 3.7 and "Mandates" 4.3; *Epistle of Barnabas* 11; Justin, *First Apology* 1.11, 15). The earliest explicit reference to the practice of baptizing infants dates to shortly after A.D. 200 in the writings of Tertullian, a North African theologian who opposed it on the grounds that baptism carries an awesome responsibility and should be delayed until a person is fully committed to living righteously (*De baptismo* 18). A decade later Hippolytus, who would become a schismatic bishop in Rome, wrote a handbook of rules for church organization and practice. Some versions of his *Apostolic Tradition* (21.3–4) refer to baptizing "little ones," who should have an adult relative speak for them if they are unable to do so themselves. However, since Hippolytus prescribed a normative three-year preparatory period of teaching, reading, fasting, and prayer prior to baptism (*Apostolic Tradition* 17), the infant baptism passage has been questioned as a later interpolation.

The first Christian writer to defend infant baptism as an apostolic practice was apparently Origen, the preeminent theologian of the Greek-speaking church, who wrote on the subject around A.D. 240 in Alexandria, Egypt. Origen referred to the frequently asked question of why the church should baptize sinless infants (*Homily on Luke* 14). In response, he argued that baptism takes away the pollution of birth. Origen's *Commentary on Romans* further elaborates this theme, asserting that because of hereditary sin, "the church has a tradition from the apostles to give baptism even to infants" (5.9). However, this passage is suspect be-

has been fundamental to the LDS faith. The concluding sentence of the Articles of Faith celebrates the diverse individual paths that are part of the righteous life: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

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cause it is found only in a Latin translation by Rufinus, who tended on several occasions to “correct” Origen according to later doctrine. A few years later, Cyprian, bishop of Carthage, addressing the question of the timing of infant baptism, wrote that a child’s soul should not be placed in jeopardy of perdition even one day by delaying the grace of baptism (*De peccatorum meritis* 1.34).

Historically, then, infant baptism cannot be demonstrated as beginning before the third century, when it emerged as a topic of extended controversy. Not until Augustine wrote against the Donatists two centuries later was infant baptism established as a universal custom (Jeremias, pp. 94–97; Jewett, p. 16). Thereafter, the practice went largely unquestioned until the Protestant Reformation, when a radical group in Zurich broke with the reformer Zwingli over this and other issues in 1525. These so-called Anabaptists (those who denied the validity of their baptism as infants and were rebaptized as adults) were precursors of the Baptist movement.

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KEITH E. NORMAN

INSPIRATION

All humans are entitled to inspiration, which is the influence of the Spirit of the Lord upon their minds and souls (Benson, p. 142). The Lord inspires men and women and calls them “to his holy work in this age and generation, as well as in generations of old” (D&C 20:11). Inspiration from God is essential to understanding spiritual matters. The Prophet Joseph SMITH explained, “If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things . . . it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God” (*TPJS*, p. 343).

“Inspiration” and “revelation” are sometimes used interchangeably by LDS leaders in explaining the source of prophetic authority. The FIRST PRESIDENCY of the Church said, “Moses wrote the history of the creation, and we believe that he had the inspiration of the Almighty resting upon him. The Prophets who wrote after him were likewise endowed with the Spirit of revelation” (*MFP* 2:232). President Wilford WOODRUFF later noted, “This Church has never been led a day except by revelation. And He will never leave it. It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by inspiration of Almighty God” (*MFP* 3:225).

Latter-day Saints believe that their efforts can be enhanced and their personal capabilities expanded when they do their best work and at the same time depend upon the Lord “for light and inspiration beyond [their] own natural talents” (Benson, p. 173). Inspiration must be sought and then acted upon when it is received. This quest for inspiration is important in all the affairs of life. President Ezra Taft BENSON’s explanation of the necessity of inspiration is as valid in temporal, family, and all other matters as it is in Church concerns: “Inspiration is essential to properly lead (D&C 50:13–14). We must have the spirit of inspiration whether we are teaching (D&C 50:13–14) or administering the affairs of the kingdom (D&C 46:2). If we do our part in preparation and work and have the Spirit of the Lord, we can be led, though we do not know beforehand what needs to be done (1 Ne. 4:6; Alma 17:3). Therefore, we should always pray, especially prior to commencing the work of the Lord (2 Ne. 32:9)” (Benson, p. 433).

Inspiration comes from the Lord and may be received in various ways. It comes from prayer (D&C 63:64), from a personal manifestation of the spirit of the Lord (D&C 20:11), from reading and following the commandments, and from studying and pondering the scriptures. Women and men may also be inspired by good causes, such as protection of home, family, and personal freedoms (Alma 43:45). President Spencer W. KIMBALL explained, “We pray for enlightenment, then go to with all our might and our books and our thoughts and righteousness to get the inspiration” (Kimball, p. 122). Much of the world’s fine music, art, and literature can inspire, as can the role models provided by noble people living in the past or present, because “every thing which inviteth and enticeth

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to do good, and to love God, and to serve him, is inspired of God" (Moro. 7:13).

The fruits of inspiration are many: inspiration from the Lord gives understanding (Job 32:8); those who call upon God may write by the spirit of inspiration (Moses 6:5); and those who believe in the words of the PROPHETS may speak as they are inspired by the GIFT OF THE HOLY GHOST (D&C 20:26). Individuals may be inspired to take specific action, as the Prophet Joseph Smith was inspired to lay the foundation of The Church of Jesus Christ of Latter-day Saints (D&C 21:2,7). The Constitution of the United States "was given by inspiration of God" (MFP 3:12).

When called to specific Church duties, members have the right to receive inspiration from God in fulfilling them. They can also expect their leaders to serve with inspiration. "When you read the Book of Mormon, you know you are reading the truth. Why? Because God directed men to write events as they occurred, and he gave them the wisdom and inspiration to do this" (DS 2:202).

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CAROL L. CLARK

INSTITUTES OF RELIGION

Institutes of religion in The Church of Jesus Christ of Latter-day Saints refer to weekday religious instruction for students attending colleges, universities, and other postsecondary institutions where sufficient LDS students are enrolled. Together with the SEMINARIES for high school students, institutes provide those students an opportunity for organized religious study in connection with their secular studies. The Church funds and administers the institutes of religion as part of its comprehensive CHURCH EDUCATIONAL SYSTEM (CES).

The institute program offers courses in the scriptures and related religious topics such as marriage, Church history, and world religions. Institutes also provide opportunities for students to associate socially, spiritually, and culturally with

others who have similar ideals through the Latter-day Saint Student Association (LDSSA), which provides LDS student activities on and off campus.

The Church has established a general regulation that all full-time institute instructors should hold at least a master's degree. A majority hold a doctorate degree. Such degrees are generally not in religion, but in related fields such as education, counseling, or history. The Church expects institute faculty to possess scholarly competence in religion and related fields comparable to that of teachers at adjacent academic institutions, and to be exemplary in all aspects of their lives.

In 1989–1990, there were 317 full-time and several hundred part-time and volunteer instructors in LDS institutes throughout the world, with many full-time instructors serving more than one institute. In the same year, 125,534 students were enrolled in 1,273 institutes serving 1,711 non-LDS college and university campuses internationally.

Historically the rise of public higher education in the United States led to the elimination of religious education from most university and college curriculums. Beginning in 1894, in response to the need for religious education on these campuses, various student organizations were established, including the Roman Catholic Newman Club, full-time Baptist ministries by campus chaplains, the Jewish B'nai B'rith Hillel, and others. LDS leaders addressed the need for weekday religious education for their college students as early as 1912. As the Church's junior colleges closed (*see* ACADEMIES; SCHOOLS), requests came to establish weekday religious education for LDS students on non-LDS college campuses.

To meet this need, in 1926 the Church initiated a program for LDS students attending the University of Idaho at Moscow, Idaho. University officials welcomed the institute adjacent to the campus. Initially called a college "seminary," the program was renamed the "institute of religion," which established a precedent for subsequent institutes.

In 1935, John A. Widtsoe of the Quorum of the Twelve Apostles outlined the purposes of the institutes of religion:

During University years students meeting much new knowledge frequently have difficulty, unaided, in reconciling their religious beliefs . . . with their academic studies. . . . LDS Institutes have been established to meet this situation. They offer studies

to do good, and to love God, and to serve him, is inspired of God" (Moro. 7:13).

The fruits of inspiration are many: inspiration from the Lord gives understanding (Job 32:8); those who call upon God may write by the spirit of inspiration (Moses 6:5); and those who believe in the words of the PROPHETS may speak as they are inspired by the GIFT OF THE HOLY GHOST (D&C 20:26). Individuals may be inspired to take specific action, as the Prophet Joseph Smith was inspired to lay the foundation of The Church of Jesus Christ of Latter-day Saints (D&C 21:2,7). The Constitution of the United States "was given by inspiration of God" (MFP 3:12).

When called to specific Church duties, members have the right to receive inspiration from God in fulfilling them. They can also expect their leaders to serve with inspiration. "When you read the Book of Mormon, you know you are reading the truth. Why? Because God directed men to write events as they occurred, and he gave them the wisdom and inspiration to do this" (DS 2:202).

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CAROL L. CLARK

INSTITUTES OF RELIGION

Institutes of religion in The Church of Jesus Christ of Latter-day Saints refer to weekday religious instruction for students attending colleges, universities, and other postsecondary institutions where sufficient LDS students are enrolled. Together with the SEMINARIES for high school students, institutes provide those students an opportunity for organized religious study in connection with their secular studies. The Church funds and administers the institutes of religion as part of its comprehensive CHURCH EDUCATIONAL SYSTEM (CES).

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Before there were enough students to establish full-time institute programs on southern California campuses, Deseret Clubs were organized. These became the prototype for small LDS student organizations. These clubs continued until 1971, when the Church formally established the LDSSA as the official LDS student group on university and college campuses.

The first international LDS institute program was established in 1969 in Australia and was soon duplicated in New Zealand and Great Britain. The Church has since established institutes in sixty additional countries. These have become a source of support and training for new Church leadership in those areas.

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STANLEY A. PETERSON

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INTELLECTUAL HISTORY

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“study it out in your mind” is often a prerequisite to heavenly assistance (D&C 9:8), and communication from God may sometimes be recognized by its effect on the mind. Latter-day Saints were enjoined early to seek knowledge out of the best books (D&C 88:118) and to establish schools (*see* SCHOOLS OF THE PROPHETS) for instruction in both sacred and secular matters.

FLOW OF IDEAS. In LDS theology, REVELATION from God to his appointed PROPHETS is the source of DOCTRINE and of “knowledge of the things of God” (TPJS, p. 217). Thus, there is no formalized mechanism in the Church for achieving scholarly consensus on theological principles. But there is no doubt of the need for diligent inquiry after truth: Joseph Smith taught that “a man is saved no faster than he gets knowledge” (TPJS, p. 217) and that “if a person acquires more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come” (D&C 130:19; *see* EDUCATION: ATTITUDES TOWARD).

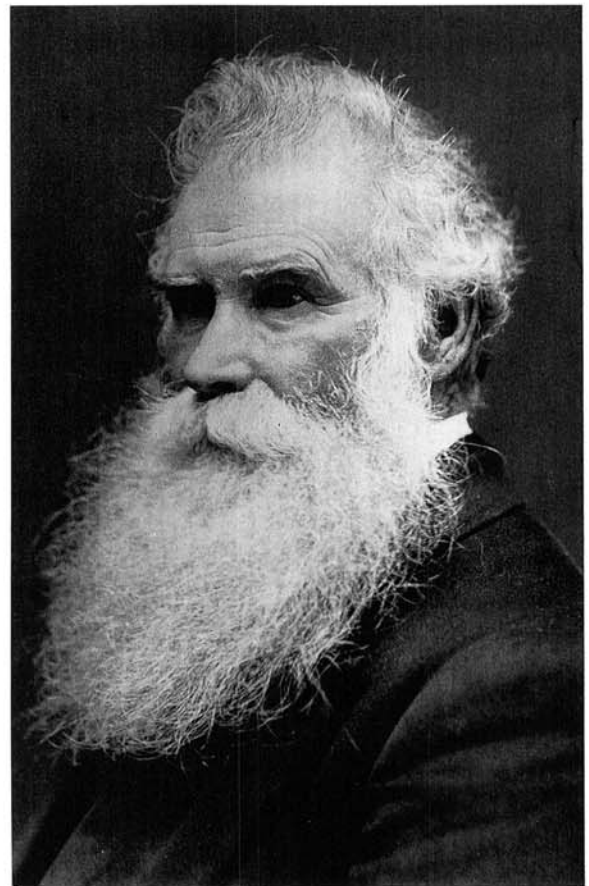
The earliest written explorations of LDS beliefs by Church leaders were motivated primarily by missionary activities to teach the gospel. Orson PRATT wrote the two influential series, *The Kingdom of God* (four parts, 1848–1849) and *Divine Authenticity of the Book of Mormon* (six parts, 1850–1851), as well as scientific investigations related to theological speculations. Parley P. PRATT, Orson Spencer, and Lorenzo SNOW also published significant missionary tracts. Parley Pratt’s synthetic work *Key to the Science of Theology* captured the free-ranging spirit of LDS thought during the formative years of the Church.

The voluminous output of the missionary press was severely curtailed after 1857 for several reasons; scarce resources were required to bring Saints to Zion and to build TEMPLES. However, the *Journal of Discourses* recorded public addresses of Church leaders, particularly Brigham YOUNG, during this era on topics ranging from agriculture and politics to theology; and presentations of LDS history, doctrine, and philosophy continued in forums ranging from PRAYER CIRCLES to various Church magazines to pioneer lyceums.

With the urbanization of the Church in the twentieth century, Church periodicals, FIRESIDES broadcast from Temple Square, and books published by Church-owned and semi-official presses were widely supplemented by unofficial activities

and publications. Pioneer lyceums gave way to various informal activities, including firesides, study groups, or gatherings held in homes. New periodicals, most unsanctioned by the Church and with varying editorial policies (*see* SOCIETIES AND ORGANIZATIONS), investigated issues and ideas too controversial or too academic for the formal Church CURRICULUM. Increasingly in recent years, scholarly publications from university presses, both in Utah and elsewhere, have been written on LDS topics by scholars inside and outside the Church.

INTELLECTUAL PROLOGUE TO THE RESTORATION. Latter-day Saints believe that God prepared the intellectual, political, and spiritual environment prior to the RESTORATION of the gospel through such cultural and religious movements as the Ren-



Orson Pratt (1811–1881), an apostle, was an eloquent preacher and expounder of the gospel. With a scientific background, he shaped positive answers and rational explanations for many religious questions and LDS concepts. Photograph, c. 1878, Charles W. Carter.

aissance and the Reformation, particularly as these were manifested in Puritanism and the English Enlightenment.

The Puritan critique of the Church of England stressed morality for its leaders, education for its members, and a vital relationship between individuals and God. The Puritan ideal of a covenant community imbued with a sense of divine mission sustained their first two generations in America; but by the early eighteenth century, the Puritan movement was shattered by its collision with Enlightenment ideas, in spite of periodic revivals of faith and devotion. Where Puritanism had stressed the magnificence of God and the depravity of fallen man in a sinful world, the Enlightenment emphasized the goodness of man and the beauty of the natural world and linked a natural theology to emerging scientific models.

The conflict between these paradigms polarized American society: Puritan ministers were replaced by patrician aristocrats and lay scientists as leaders of American society. Puritanism continued in a diluted form: Evangelical Methodist and Baptist ministers emerged with new followers after the Great Awakening of 1740. Stressing the "heart" over the "head," these religious movements swept through newly independent America after 1800, while the rationalism of the Enlightenment continued through the Unitarian and Universalist societies.

Joseph Smith grew up in this setting, both directions being represented by his parents. His mother stressed the emotionalism of the revivals to which she regularly took her children. His father, who helped found a Universalist society in Vermont, stressed the rational dimensions of religion. This polarization, in his family and in the larger culture, helped to impel young Joseph to ask God directly for guidance in a "silent grove" in the spring of 1820 (see *FIRST VISION*). In subsequent visions and revelations, Joseph Smith received knowledge and authority from God to restore the Church of Jesus Christ, whose doctrines and practices are not limited by the former approaches but generate a dynamic interplay between both mind and spirit.

RESTORATION PERIOD (1830–1844). The key intellectual and spiritual figure in the early years of the Church was clearly Joseph Smith. The conceptual framework of the Restoration stems from his prophetic utterances on many key topics (see

SMITH, JOSEPH: TEACHINGS OF JOSEPH SMITH). He translated the Book of Mormon; received and published additional revelations; gave doctrinal instructions; provided glimpses into former gospel dispensations; explicated and amended the biblical text in many places throughout the Old and New Testaments (see *JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]*); and stimulated interest in previously neglected texts (see *APOCRYPHA AND PSEUDEPIGRAPHIA*).

The central focus of Joseph Smith's teaching is the literal and infinite atonement of Jesus Christ and the restoration of the eternal gospel and its ordinances. In this expansive view (popularized under the label of "eternalism" by B. H. Roberts) men and women are eternal beings procreated by a Heavenly Father and Mother (see *MOTHER IN HEAVEN*), a concept elaborated by Lorenzo Snow and his sister Eliza R. SNOW. Men and women are tested by choices between good and evil in mortal life as preparation for the eternities. The universe, filled with a myriad of worlds inhabited by sons and daughters of God, exists for the purpose of allowing individuals to progress toward becoming gods and goddesses (see *GODHOOD*). The divine potential in each individual is actualized by voluntarily obeying the *FIRST PRINCIPLES OF THE GOSPEL* and receiving all the ordinances of salvation, culminating in the ordinances of the temple, a place dedicated as a house of prayer, fasting, faith, and learning, "a house of glory, a house of order, a house of God" (D&C 88:119). Each temple is a meeting place of heaven and earth, where eternal relationships are formed by covenants; it is also a school, where eternal concepts are taught (see *TEMPLES: TEMPLE WORSHIP AND ACTIVITY*).

COMMUNITY, RENEWED CONSECRATION, AND RESPONSE (1844–1896). The exodus to the Salt Lake Valley and the drive to colonize the Great Basin saw the development of key ideas about economic, political, and social needs in the community and nation. Latter-day Saints rejected the temporal-spiritual separation in politics and economics and viewed the Mormon village as a covenant community based on the concept of gathering. Missionaries taught the gospel to those who would listen; converts gathered out of spiritual Babylon by changing their lives and removing to Utah to build ZION. This literal "gathering of scattered Israel" brought converts into communities that practiced principles of *CONSECRATION* and

STEWARDSHIP, in social settings hospitable to the making of Saints (*see* ECONOMIC HISTORY OF THE CHURCH).

The LDS economic order, based on the premise that the earth is the Lord's, holds that men are stewards over the property they hold and are responsible for consecrating their time, energy, and talents to the establishment of Zion. Dominion over the earth is not a license to plunder, but a sacred trust to conserve life and protect the environment. LDS cosmology teaches that all living things will be resurrected, that the earth itself has a celestial destiny, and that all people are accountable to God for their earthly stewardship.

Out of this sense of community, combined with living in a barren land, ideals of frugality, cooperation, and equality were nurtured. The earth exists that man "might have in abundance"; poverty exists because some "possess that which is above another" and waste flesh when they have "no need" (D&C 49:19–21). The divine standard mandates temporal and spiritual unity and equality based on individual needs, desires, and varying talents (D&C 78:6). Periodic reformations in the Brigham YOUNG era sought to reach these ideals; analogous concepts motivate the WELFARE programs in the wards of the contemporary Church, now extended well beyond its historic population centers in the western United States.

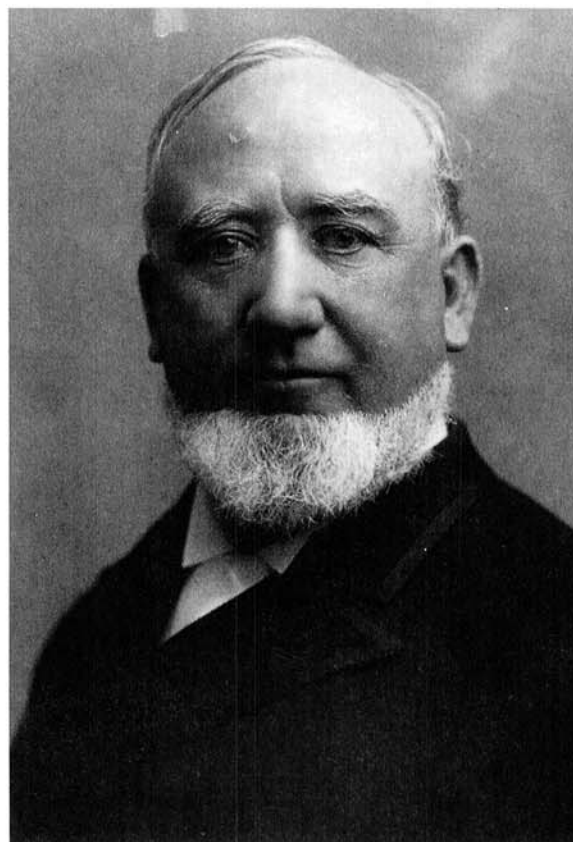
In the late pioneer period (1869–1896), the Church felt the need to teach its rising generation more systematically than before. In the 1880s, for instance, George Q. Cannon, a member of the First Presidency, published a "Faith-Promoting Series" of journals, biographies, and a periodical, *The Juvenile Instructor*, to instruct young men and women. President Cannon insisted that:

Latter-day Saints are ardent friends of learning, true seekers after knowledge. They recognize in a good education the best of fortunes; it broadens the mind, creates liberal and noble sentiments, and fits the possessor for a more successful struggle with the obstacles of life. . . . The possession of knowledge is of itself the highest pleasure [*Juvenile Instructor* 27 (1892):210].

Cannon's works filled a significant need, but the fact that these writings addressed primarily the youth of the Church limited their topics and approaches. During this same time President Young established academies throughout LDS-dominated areas. BRIGHAM YOUNG UNIVERSITY, now the larg-

est private university in the United States, began as such an academy in 1875.

President Young had attempted to insulate the LDS community from the influx of non-Mormons after completion of the transcontinental railroad in 1869. This economic move by Brigham Young, focusing on establishing ZCMI and the cooperative movement, reinforced a trend to isolate Church members from outside ideas, especially as persecution intensified. A contemporary reaction to many of Brigham Young's economic policies led some LDS intellectuals to oppose the Church. This group, known as the Godbeites (*see* SCHISMATIC GROUPS), became the prime illustration in Church circles of intellect unchecked that



George Q. Cannon (1827–1901), served in the First Presidency from 1873 to 1901 as counselor to Presidents Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow. With his publications aimed mainly at the youth, Cannon was an important bridge between the first generation of Church leaders and late nineteenth-century Church membership. Photographer: Charles Ellis Johnson. Courtesy Rare Books and Manuscripts, Brigham Young University.

rejected prophetic leadership and the larger needs of the LDS community.

Few LDS students journeyed "East" to attend non-Mormon schools before the 1880s, and few LDS authors before 1900 addressed the critical issues being debated in the larger society. An important exception was the issue of women's rights, which found an outlet in the *Woman's Exponent* edited by LDS women.

ENCOUNTER WITH SCHOLARLY SECULARISM (1896–1918). The transformation of Mormon village life began as the first generation of Latter-day Saints started to pursue advanced studies of geology, agricultural science, chemistry, and engineering. Such studies brought the Saints face to face with a secular and skeptical society. James E. Talmage studied geology at Lehigh and Johns Hopkins universities and returned to Utah in 1885 to teach and write about many topics, including evolution and the age of the earth. As president of the University of Utah and later as an apostle, he exerted an enormous influence by systematizing LDS theology in two seminal works, *The Articles of Faith* and *Jesus the Christ*. John A. Widtsoe, later an apostle, studied biochemistry at Harvard and Göttingen; he returned to Utah in 1900 and became president of Utah State University in 1907, playing a pivotal role first in agricultural education and research and later as an educational administrator and writer on intellectual issues facing Church members.

The Mutual Improvement Association (see *YOUNG MEN; YOUNG WOMEN*) chose as its study manual for 1909 Widtsoe's book *Joseph Smith as Scientist*, and the *Improvement Era* frequently ran articles by LDS scientists discussing Latter-day Saint doctrines in light of current scientific theories. Utah universities also began to invite the scholarly luminaries of the day to campus as guest lecturers. However, concerns were raised by the Church's educational administrators when some faculty members advanced evolutionary treatments of the creation accounts in Genesis. By 1911 these concerns led to a policy that temporarily discouraged discussions in Brigham Young University classrooms of such theories.

ADAPTATION AND CONFRONTATION (1918–1945). With worldwide industrialization and the ravages of World War I and the Bolshevik Revolution, agrarian idealism in America and the old order in Europe gave way before new political, economic,

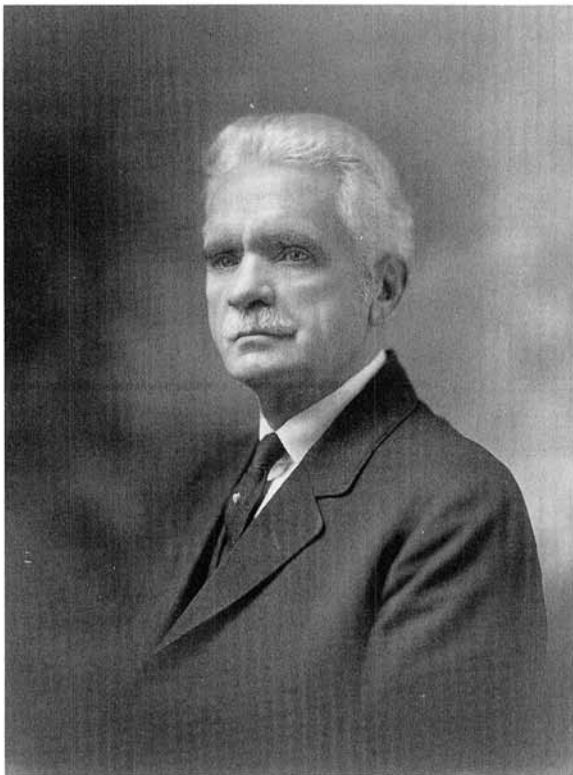
and social theories. For both Church leaders and lay members, deeply ingrained concepts of stewardship, cooperation, and individual moral responsibility clashed sharply with the militance of organized labor, the totalitarian excesses of fascism and communism, and the greediness of unregulated capitalism.

The need for teachers in Church schools and institutes of religion swelled to a small stream what had been only a trickle of Latter-day Saints sent "East" for professional training. The "Divinity School" group of Saints at the University of Chicago (see R. Swenson, "Mormons at the University of Chicago Divinity School," *Dialogue* 7 [Summer, 1972]:37–47) drew on their experience of LDS group life to write scholarly articles suggesting answers to the pressing social and economic problems of their day. In this academic setting, these LDS graduate students were also confronted with "higher criticism" of the Bible (see *BIBLE SCHOLARSHIP*), stimulating some to take a moderate, conciliatory approach to scriptural interpretation, analogous to the neo-orthodox movement among Protestant theologians.

During this era, the Church and its members were recognized as a major force in American religious life. The *Encyclopedia Americana* commissioned a lengthy article by Elder B. H. Roberts for the centennial of the Church. Latter-day Saints who were influential outside the Great Basin included Harvey Fletcher in physics, E. E. Erickson in philosophy, J. Reuben Clark, Jr. in international affairs, Franklin S. Harris in agricultural science; and Henry Eyring in chemistry.

URBANIZATION AND GLOBAL MISSION (1945–1990). After World War II, a technocracy based on the positivist view of physical and social sciences dominated the intellectual landscape. Molecular biologists, armed with the tools of physics, seemed to be on the verge of controlling life itself; social scientists, bolstered by mathematics and computers, explained human behavior without reference to man's divine nature.

While existentialist theologians alternately despaired of or embraced the "secular city," LDS leaders again sounded the call to heed revelation as the source of ultimate truth while using science and technology to spread the gospel and alleviate human suffering. LDS emphasis on individual and group guidance through revelation created significant intellectual stresses for the increasing num-



B.H. Roberts (1857–1933), a member of the First Council of Seventy, was one of the most eloquent orators and penetrating writers in the Church's history. An inveterate seeker, he grappled with many historical and scriptural issues as a "defender of the faith." Courtesy Special Collections Department, University of Utah Libraries.

bers of Church members being trained in the professions. A number of scholars wrote cogently to this generation of Latter-day Saint students about the historical, philosophical, and theological foundations of Church doctrines and advocated integrating intellectual pursuits with the spiritual need to love, to serve, and to have faith in Jesus Christ.

The horrors of world war had challenged conventional Christian ideologies. President J. Reuben Clark, Jr., warned that the alliance forged in wartime between science and governments had created a military-industrial complex. Some Church members were troubled by the issues of war and peace in the Korean and Vietnam conflicts and by the quasi-permanent state of war that endangered the world peace on which the missionary work of the Church depended (*see* WAR AND PEACE).

As mission fields expanded, Zion, "the pure in heart" (D&C 97:21), was gathered into STAKES in locations around the world. President Harold B.

LEE foresaw that the demography and cultural uniformity of the Church would be significantly altered by the immense influx of converts. Scholars and lay leaders in the Church were challenged to differentiate between Church practices derived from fundamental universal gospel principles and those that could be treated as merely cultural practices of members.

The historic LDS affirmation of man as created literally in the image of God—with a Heavenly Mother as well as a Heavenly Father—led to a reinterpretation by Latter-day Saints of many conflicts felt in the larger society about the roles of men and women as individuals and as members of families and the Church. It also produced both a dramatic collision with fundamentalist Protestants and, to some extent, a reconciliation with Catholic and Protestant theologians who have rediscovered such ideas in the theology of the ancient Church.

In the Church, as in society, key roles were played by bureaucratic entities deriving their ex-



James E. Talmage (1862–1933), served as the president of the University of Utah from 1894 to 1897 and as an apostle from 1911 until his death in 1933. A noted geologist, lecturer and author, he was influential in shaping a mainstream statement of LDS teachings consistent with traditional biblical authorities. Courtesy the Utah State Historical Society.



Bruce R. McConkie (1915–1985), an apostle from 1972 to 1985, wrote extensively on Mormon doctrine. He drew heavily upon words of Joseph Smith and latter-day scripture to interpret the Bible and to propound specific answers to gospel questions.

pertise from the study of human behavior. Knowledge of the social sciences, for example, stimulated the founding of a Church Social Services organization, using social science expertise consistent with Church norms. As the Church expands outside the Intermountain West, adapting Church programs to local cultures without sacrificing the essential core of gospel teaching is a matter of increasing urgency. Here the growing worldwide reservoir of LDS professionals is an increasingly valuable asset. This is particularly true in view of the primacy of the family and home as the center of Christ-centered learning and service.

During this period, some turned to engaging metaphors from the Book of Mormon as expressions for LDS thought. In some cases, the symbol of their moral and intellectual response was the iron rod that guided those who obediently held on to revealed truths through the mists of darkness; in other cases the Liahona, a divinely fashioned compass that gave direction in proportion to one's faith, symbolized the faithful search for divine

guidance (see 1 Ne. 8, 16; R. Poll, pp. 107–118). In Latter-day Saint life, such approaches are not mutually exclusive.

LDS theology has consistently seen the mind in the service of and as a companion to the spirit. The two remain creatively engaged: The intellect tends to notice problems and to ask questions, while the spirit is drawn toward finding answers and receiving assurance (see Alma 32:21–34); the intellect is often solitary and introspective, while the life of the spirit fosters charitable service and yearns for the collective building of the kingdom of God. Pride is a threat to all: It can cause the intellectual to substitute human judgment for revelation in matters of doctrine and revealed truth or can cause people to “hearken not unto the counsel of God, for they set it aside, supposing they know of themselves” (2 Ne. 9:28; cf. 1 Cor. 2:5–7); pride can also transform faith and trust into overconfidence and dogmatism. The scripture states: “To be learned is good if they hearken unto the counsels of God” (2 Ne. 9:29).

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The history of ideas arises from revealed teachings of the prophets and the ongoing dialogue in which members of the Church seek to understand those teachings, to incorporate them into their daily life, and to teach them to others. Its history is largely unwritten. A useful introduction is Leonard J. Arrington, “The Intellectual Tradition of the Latter-day Saints,” *Dialogue* 4 (Spring 1969):13–26. Other important sources include Leonard J. Arrington and Davis Bitton, *The Mormon Experience*, New York, 1979, chaps. 13 and 16; Philip L. Barlow, ed., *A Thoughtful Faith: Essays on Belief by Mormon Scholars*, Centerville, Utah, 1986; Maureen Ursenbach [Beecher], “Three Women and the Life of the Mind,” *Utah Historical Quarterly* 43 (Winter 1974):26–40; Lowell L. Bennion, “The Uses of the Mind in Religion,” *BYU Studies* 14 (Autumn 1973):47–55; Davis Bitton, “Anti-Intellectualism in Mormon History,” *Dialogue* 1 (Autumn 1966):111–34, and response by James B. Allen; Marvin S. Hill, “The Shaping of the Mormon Mind in New England and New York,” *BYU Studies* 9 (Spring 1969):351–72; Paul R. Green, comp., *Science and Your Faith in God*, Salt Lake City, 1958 (essays by Henry Eyring, et al.); Duane E. Jeffrey, “Seers, Savants and Evolution: The Uncomfortable Interface,” *Dialogue* 8 (Autumn/Winter 1973):41–75; Sterling M. McMurrin, *The Theological Foundations of Mormon Religion*, Salt Lake City, 1965; Hugh W. Nibley, *The World and the Prophets*, in CWHN 3; Erich Robert Paul, *Science, Religion, and Mormon Cosmology*, Urbana, Ill., 1991; Richard D. Poll, “What the Church Means to People Like Me,” *Dialogue* 2 (Winter 1967):107–18; Charles S. Peterson, “The Limits of Learning in Pioneer Utah,” *Journal of Mormon History* 10 (1983):65–78; John L. Sorenson, “Mormon World View and American Culture,” *Dialogue* 8 (Spring 1973):17–29.

RICHARD F. HAGLUND, JR.

DAVID J. WHITTAKER

INTELLIGENCE

According to latter-day scripture, “The glory of God is intelligence, or, in other words, light and truth” (D&C 93:36). Mankind, too, may be glorified by gaining intelligence (D&C 93:28–30). As Christ did not receive a fulness of intelligence at first but continued from “grace to grace” until he received a fulness (D&C 93:11–13, 27–28), so it is with all persons. Whatever principles of intelligence they gain in mortality will rise with them in the Resurrection (D&C 130:18–19).

To gain increased intelligence, individuals must be agents to act for themselves (D&C 93:30), which means that they must be tried and tempted (D&C 29:39), and at the same time, the works of the Lord must be plainly manifest to them (D&C 93:31) so that they will have choice. In *PREMORTAL LIFE*, men and women were intelligent beings (Abr. 3:21–22) who were given *AGENCY* by God (Moses 4:3; D&C 29:36). In mortality, they are also given agency by God (D&C 101:78), to gain knowledge of good and evil (Moses 5:11). Intelligence increases as individuals forsake evil and come to the Lord, calling on his name, obeying his voice, and keeping his commandments (D&C 93:1–2, 28, 37). Intelligence is lost through disobedience, hardening of hearts, and clinging to false traditions (Mark 8:21; D&C 93:39).

Intelligence, however defined, is not created or made (D&C 93:29); it is coeternal with God (*TPJS*, pp. 353–54). Some LDS leaders have interpreted this to mean that intelligent beings—called intelligences—existed before and after they were given spirit bodies in the premortal existence. Others have interpreted it to mean that intelligent beings were organized as spirits out of eternal intelligent matter, that they did not exist as individuals before they were organized as spirit beings in the premortal existence (Abr. 3:22; *JD* 7:57; 2:124). The Church has taken no official position on this issue.

[See also *Intelligences*.]

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DENNIS J. PACKARD

INTELLIGENCES

The word “intelligences” (plural) occurs frequently in LDS literature, having reference to the period of the premortal existence of mankind. The term has received two interpretations by writers within the Church: as the literal spirit children of Heavenly Parents and as individual entities existing prior to their spirit birth. Because latter-day revelation has not clarified the meaning of the term, a more precise interpretation is not possible at present.

The scriptural source for the word “intelligences” is the *BOOK OF ABRAHAM* 3:21–22. The Lord instructed the patriarch Abraham regarding the premortal experiences of all who have been or ever will be upon the earth. Among those events was the *COUNCIL IN HEAVEN*, at which the Father’s *PLAN OF SALVATION* for his children was discussed. Abraham wrote of this, “Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . . for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them” (Abr. 3:22–23). The Prophet Joseph SMITH spoke of intelligences as follows: “God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them” (*TPJS*, p. 354).

Concerning man’s premortal existence, the Lord revealed to Joseph Smith, “Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be” (D&C 93:29). “Intelligence,” as used here, is singular, and it is not clear from this passage if it refers to individual, conscious identity. As noted, Abraham referred to the spirit offspring of God as organized intelligences, apparently using the word “intelligences” to mean “spirits.” Church authorities have indicated that spirit birth was not the beginning. Spencer W. KIMBALL, then a member of the Quorum of the Twelve, wrote, “Our spirit matter was eternal and co-existent with God, but it was organized into spirit bodies by our Heavenly

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Father" (*The Miracle of Forgiveness*, p. 5, Salt Lake City, 1969). Marion G. Romney, of the First Presidency, speaking of people's divine origin as children of God, stated, "Through that birth process, self-existing intelligence was organized into individual spirit beings" (*Ensign* 8 [Nov. 1978]:14). Bruce R. McConkie, an apostle, wrote:

Abraham used the name *intelligences* to apply to the spirit children of the Eternal Father. The intelligence or spirit element became intelligences after the spirits were born as individual entities (Abr. 3:22–24). Use of this name designates both the primal element from which the spirit offspring were created and also their inherited capacity to grow in grace, knowledge, power, and intelligence itself, until such intelligences, gaining the fulness of all things, become like their Father, the Supreme Intelligence [*MD*, p. 387].

While the revelations leave no doubt as to the existence of intelligent matter prior to its being organized as spirits, speculation sometimes arises regarding the nature of premortal existence and whether there was individual identity and consciousness prior to birth as a spirit. Some hold that the terms "intelligence" and "intelligences" have reference to a form of prespirit conscious self-existence, which included individual identity, variety, and agency (so reasoned B. H. Roberts, pp. 401–423). Others maintain that while these characteristics, attributes, and conditions are eternal, they essentially came together for each individual at the spirit birth. The question of whether prespirit intelligence had individual identity and consciousness remains unanswered. Elder Joseph Fielding SMITH gave this caution in 1936:

Some of our writers have endeavored to explain what an intelligence is, but to do so is futile, for we have never been given any insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created or made. This intelligence combined with the spirit constitutes a spiritual identity or individual [p. 10].

No formal pronouncements have been made by the leading councils of the Church to clarify what additional meanings and attributes may be assigned to the word "intelligences," beyond that which identifies intelligences as spirit children of God.

[See also First Estate; Intelligence; Premortal Life; Spirit Body.]

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PAUL NOLAN HYDE

INTERFAITH RELATIONSHIPS

[This entry has three articles:

Christian
 Jewish
 Other Faiths

The articles focus on the efforts of the Church to relate, assist, understand, and cooperate with other faiths in common social, ethical, and religious quests.]

CHRISTIAN

The Church has never existed in isolation or insulation from other Christian faiths. Its roots and its nurture are in, and remain in, the Christian heritage. But its claim that the heavens have opened anew, that a restoration of the lost radiance and power of the full gospel of Jesus Christ is under way at divine initiative, and its rejection of many long-standing traditions have generated misunderstanding and ill will. In the first generation in the United States, the solidarity of the Latter-day Saints was thought to be inimical to pluralism and at the same time aroused the ire of sectarians. Missionary efforts through personal contact more than through mass media and image making sometimes compounded the problem. In certain times and circumstances, there has been no will, or at least no lasting resolve by either side, for outreach and cooperation.

In three ways these tensions are being reduced:

1. Institutionally. Church officers now participate with leaders of other faiths in Christian interchange. LDS leaders in many countries are welcomed to interfaith devotionals with their Protestant, Catholic, and Orthodox counterparts. This has been in keeping with the precept and example of early Church authorities (see TOLERANCE). For mutual support, they likewise meet and organize, across varied lines and programs, for example, the chaplaincies of many na-

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tions of the free world, the Boy Scout movement, the National Council of Christians and Jews, and local and international service clubs concerned with social, ethical, and moral issues.

2. Educationally. The Church fosters the largest adult education curriculum in the world. Many of the courses are Bible-related, and some focus on Christian history and institutions. For high school and college-age students, who now exceed half a million, the Church provides similar courses in its seminaries and institutes adjacent to high schools and major universities. Teachers in the Church Educational System are given financial supplements to visit the Holy Land, to study the origins of the three great monotheistic religions, to become familiar with the vocabularies and worldviews of alternative Christian institutions, and to understand and recognize common ground in the lives of the youth they teach. LDS scholars of many disciplines are increasingly involved in the religious studies programs of academic and professional organizations.

The Church has opened its extensive broadcasting facilities to representative programming across the spectrum of Christian groups (*see* BONNEVILLE INTERNATIONAL; KSL, RADIO). It has also been a major participant in religious broadcasts in the VISN Religious Interfaith Cable Television Network, which represents most major denominations in the United States.

To establish two-way interchange, the Richard L. Evans Chair of Christian Understanding was established at Brigham Young University. Funded and advised by a variety of Christian groups (the initial commitment came from a Presbyterian), this endowment fosters religious studies symposia, lectures, forums, exchange programs, and visiting professorships. It also sponsors interfaith meetings where common as well as controversial theological issues are presented by representatives of each tradition, and where workshops help resolve tensions in an atmosphere of goodwill.

The Religious Studies Center at Brigham Young University produces distinguished volumes utilizing scholars of many faiths who represent interdisciplinary and comparative expertise. Although a literature of disparagement continues both from the left and from the right (*see* ANTI-MORMONISM), Church leaders continually remind the membership that whatever may be said of

those who make a religion of anti-Mormonism, a retaliatory response is neither wise nor Christian.

3. Practically in Christian Humanitarianism. At its best the pattern of LDS life, institutionally and individually, has not been to demand rights but to merit them, not to clamor for fellowship and goodwill but to manifest them and to give energy and time beyond rhetoric. In a major address to regional Church leaders, former President Spencer W. KIMBALL set the tone:

We urge members to do their civic duty and to assume their responsibilities as individual citizens in seeking solutions to the problems which beset our cities and communities.

With our wide ranging mission, so far as mankind is concerned, Church members cannot ignore the many practical problems that require solution if our families are to live in an environment conducive to spirituality.

Where solutions to these practical problems require cooperative action with those not of our faith, members should not be reticent in doing their part in joining and leading in those efforts where they can make an individual contribution to those causes which are consistent with the standards of the Church [Kimball, *Ensign* 8 (May 1978):100].

Examples of recent Church-encouraged projects that reach across different affiliations include cooperative emergency assistance, support for homeless shelters in many cities, and linkage with the work of the Salvation Army. At BYU, students of other faiths are often elected to student offices, and various service clubs strive against intolerance and clannishness. In the same spirit, the Church was among the first to give aid, with other Christian bodies, to disaster areas in such places as China, El Salvador, Nicaragua, Los Angeles, Peru, Armenia, Japan, Iran, Chile, and Greece. Through two special fasts, the Church raised \$11 million for the hungry in Africa and Ethiopia, and utilized Catholic services as a delivery system (*see* HUMANITARIAN SERVICE).

Because so much in contemporary society is dissonant, centrifugal, and divisive, interfaith understanding and mutuality seem indispensable. LDS history suggests that what appear to be intractable political, social, and economic clashes are often, at root, religious. To overcome needless divisions and to heal the wounds of modern life, including the religious life, are not just the commission of Latter-day Saints but of all who take

seriously the message and ministry of Jesus Christ. Unless in some there is Christlike concern for all, there is little hope for any.

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RICHARD P. LINDSAY

JEWISH

The chief nexus for interfaith relationships between Jews and Latter-day Saints has been Salt Lake City, Utah. A certain amount of contact has also occurred in the State of Israel as well as in cities in the United States with large Jewish populations, such as Los Angeles and New York. Generally, relations between members of the two groups have been characterized by mutual respect and goodwill. Exceptions include sharp differences between Mormons and some Jews on the issue of the purpose of the Brigham Young University Center for Near Eastern Studies in Jerusalem (dedicated 1989; see BRIGHAM YOUNG UNIVERSITY: JERUSALEM CENTER FOR NEAR EASTERN STUDIES). However, a workable relationship prevails.

One of the earliest direct contacts between communities was initiated by Orson Hyde, an LDS apostle, who in 1841 traveled through Europe to reach the Holy Land. With rare exceptions, instead of seeking audience with European Jewish leaders to proselytize them, he warned them of difficulties that they would experience, and urged them to emigrate to Palestine. Orson Hyde continued on to the Holy Land, where, on October 24, 1841, he prayed on the Mount of Olives to "dedicate and consecrate this land . . . for the gathering together of Judah's scattered remnants" (HC 4:456-59).

Broader contacts began after 1853 with the arrival of the first Jewish family in Utah. While Jews tended to align themselves politically with non-Mormons, they enjoyed the goodwill of their LDS neighbors. Although some Jewish immigrants into Utah—particularly from eastern Europe and Russia—were ridiculed because of their language

and their lack of acquaintance with frontier life, they found no cruelty, no restrictions of movement, and no ugly intolerance. While there were no handouts, charity, or dole, they discovered no restrictions on opportunity among the Latter-day Saints.

In 1900, when Utah Jewish leader Nathan Rosenblatt and his associates decided to build a synagogue for a second congregation, the principal help came from the LDS Church's First Presidency. When the building opened in 1903, Rosenblatt proclaimed his gratitude for the blessing and privilege of living in Utah with the tolerant, understanding men and women of the Mormon faith. He and his associates had always found them to be a people devoted to their own faith, yet a people who respected the Jewish Torah and knew what the noted teacher Hillel meant when he taught, "Do not do to your neighbor what you would not do to yourself."

Brigham Young University in Provo, Utah, regularly offers courses that focus on the religion and history of Jews and Judaism. In addition, Jewish scholars have lectured and taught courses at the university, particularly in recent years. In 1921 President Heber J. GRANT offered clear counsel to Latter-day Saints against anti-Semitism: "There should be no ill-will . . . in the heart of any true Latter-day Saint, toward the Jewish people" (in *Gospel Standards*, Salt Lake City, 1941, p. 147).

An indicator of the reciprocal respect that has existed between Utah Jews and Mormons is the number of Jewish public officials elected to serve the state. These include the state's fourth governor (Simon Bamberger, 1917-1921), a district judge (Herbert M. Schiller, 1933-1939), a mayor of Salt Lake City (Louis Marcus, 1931-1935), and several legislators.

[See also World Religions (non-Christian) and Mormonism: Judaism; Zionism.]

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JOSEPH ROSENBLATT

OTHER FAITHS

In August 1852, while the Church was still struggling to establish itself in the western United States, President Brigham YOUNG issued a bold call for missionaries to go to China, India, Siam (Thailand), and Ceylon (Sri Lanka). The seventeen missionaries who were sent formed some of the earliest contacts that LDS members had with non-Christians (*see* ASIA, THE CHURCH IN). Because of civil wars, rejection, and language and cultural difficulties, the work in most countries lasted only months; however, work in India continued until 1856. Although some attempts were made in the early twentieth century, the Church did not undertake further significant efforts to establish itself in non-Christian nations, including Asia, until after World War II.

Stimulated by experiences of LDS servicemen in Asia during and after the war, the Church established missions in East Asia at the end of the 1940s. Since then, WARDS and STAKES led by local members have been established in Japan, South Korea, Hong Kong, Taiwan, and the Philippines; temples have been built in all these places except Hong Kong.

In the 1970s and 1980s, the Church expanded into such Southeast Asian nations as Singapore, Thailand, Indonesia, and Malaysia, and in the South Asian nations of India and Sri Lanka. Although small beginnings have been made in some Muslim countries, Church growth in such countries has been limited.

LDS health services programs in the Philippines and refugee assistance in Thailand have been favorably received. High-level contacts with government officials in many countries have elicited a positive response to the values of the Church and its members. Overall, the Church has made consistent efforts to remain sensitive to and abide by local laws and customs, including regulations based on religious sentiment.

Church growth in Africa has principally taken place in the last quarter of the twentieth century, particularly following the 1978 revelation allowing all worthy males to hold the priesthood (*see* AFRICA, THE CHURCH IN; DOCTRINE AND COVENANTS: OFFICIAL DECLARATION—2). Congregations have been established in several countries, and Church membership is growing rapidly. In recent years, the Church has joined various charitable organizations in sending famine relief to stricken nations on the African continent (*see* ECONOMIC AID).

In an educational vein, MISSIONARY TRAINING CENTERS teach many foreign languages and courses on the religions and cultures of non-Western countries, and for educational purposes “culturegrams” have been developed that are now used by U.S. government agencies. In addition, courses on world religions are regularly taught in institutions of higher learning. Moreover, symposia on Islam and on the religions of Africa have been hosted at Brigham Young University, with a number of distinguished religious leaders and scholars participating.

In many countries, The Church of Jesus Christ of Latter-day Saints is viewed as an American church. However, Church leaders have strongly emphasized that it is universal, a church for all people everywhere (*see* WORLD RELIGIONS [NON-CHRISTIAN] AND MORMONISM). A powerful presentation by President Spencer W. KIMBALL in 1974 stressed the responsibility of the Church to share the gospel with all of God’s children (*Ensign* 4 [Oct. 1974]:2–14). Consequently, in the last half of the twentieth century the Church has made its most significant efforts to establish itself throughout the world.

Generally the LDS outreach to non-Christians has had a positive, invigorating effect on members of the Church, has strengthened Church membership significantly, and has brought about increased awareness of cultural differences as well as a willingness to work within those differences.

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OTHER FAITHS

In August 1852, while the Church was still struggling to establish itself in the western United States, President Brigham YOUNG issued a bold call for missionaries to go to China, India, Siam (Thailand), and Ceylon (Sri Lanka). The seventeen missionaries who were sent formed some of the earliest contacts that LDS members had with non-Christians (*see* ASIA, THE CHURCH IN). Because of civil wars, rejection, and language and cultural difficulties, the work in most countries lasted only months; however, work in India continued until 1856. Although some attempts were made in the early twentieth century, the Church did not undertake further significant efforts to establish itself in non-Christian nations, including Asia, until after World War II.

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LARRY C. FARMER

IOWA, LDS COMMUNITIES IN

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AUTHORSHIP

Of the writings in the Old Testament, the message of Isaiah enjoys high priority among Latter-day Saints. The attraction derives primarily from the extensive use of Isaiah in the Book of Mormon. Secondarily, chapter 11 of Isaiah was quoted to Joseph Smith in a vision in his earliest days as a prophet (JS—H 1:40) and became the subject of a section in the Doctrine and Covenants (D&C 113). In addition, Jesus Christ has given revelations about, and prophets and apostles of the latter days have frequently quoted from and commented upon Isaiah's words when instructing the Saints.

Traditionally, the book of Isaiah has been ascribed to a prophet living in the kingdom of Judah between 740 and 690 B.C. In Germany during the late 1700s, several scholars challenged this view, claiming that chapters 40–66 were written by one or more other individuals as late as 400 B.C. because of the specific references to events that occurred after Isaiah's death. This outlook now permeates many Bible commentaries and has led to the postulation of a second prophetic writer who is commonly called in scholarly literature "Deutero-Isaiah." Indeed, a wide variety of theories regarding the date and authorship of Isaiah now exist. However, LDS belief in revelation and the seership of prophets, along with the quotations from Isaiah in the Book of Mormon and its admonitions to study his writings, have reinforced Latter-day Saints in the traditional view concerning the date and authorship of Isaiah, in the following ways.

First, while some scholars argue that prophets could not see the future and that, therefore, the

later chapters of Isaiah must have been written after Isaiah's time (e.g., Isa. 45 concerning Cyrus), Latter-day Saints recognize that prophets can see and prophesy about the future. In chapters 40–66, Isaiah prophesies of the future, just as the apostle John does in Revelation 4–22, and the prophet Nephi₁ in 2 Nephi 25–30.

Second, the Book of Mormon prophet Lehi and his family left Jerusalem about 600 B.C. and took with them scriptural writings on plates of brass that contained much of the Old Testament, including Isaiah (1 Ne. 5:13; 19:22–23). Book of Mormon prophets taught from the brass plate records, not only from chapters 1–39, which are usually assigned by scholars to the prophet Isaiah of the eighth century B.C., but also from the later chapters, the so-called Deutero-Isaiah. For example, Isaiah chapters 48–54 are all quoted in the Book of Mormon, with some passages mentioned a number of times (1 Ne. 20–21; 2 Ne. 6:16–8:25; Mosiah 12:21–24; 14; 15:29–31; 3 Ne. 16:18–20; 20:32–45; 22). Hence, the existence of a virtually complete Isaiah text in the late seventh century B.C., as witnessed by the Book of Mormon, negates arguments for later multiple authorship, whether those arguments be historical, theological, or literary.

Finally, other significant witnesses exist for the single authorship of Isaiah, including Jesus Christ in particular (cf. Matt. 13:14–15; 15:7–9; Luke 4:17–19; 3 Ne. 16, 20–22). Indeed, after quoting much from Isaiah 52 (3 Ne. 16:18–20; 20:32–45) and repeating Isaiah 54 in its entirety (3 Ne. 22), the resurrected Jesus Christ admonished his Book of Mormon disciples to study Isaiah's words and then said, "A commandment I give unto you that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel" (3 Ne. 23:1–2).

Jewish and Christian traditions from the earliest times have supported the single authorship of Isaiah. The Septuagint, the Dead Sea Scrolls, and other ancient texts also give no hint of multiple authorship. Latter-day Saints accept the words of the risen Jesus that Isaiah was a seer and revelator whose prophecies, as recorded throughout his book, will eventually all be fulfilled (3 Ne. 23:1–3). Particularly from Jesus' attribution of Isaiah 52 and 54 to the ancient prophet have Latter-day Saints concluded that the book of Isaiah is the inspired work of the eighth-century prophet Isaiah, son of Amoz.

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VICTOR L. LUDLOW

TEXTS IN THE BOOK OF MORMON

The Isaiah texts quoted in the Book of Mormon are unique. They are the only extant Isaiah texts that have no "original" language source with which the translation can be textually compared. These English texts date to the translation and initial publication of the Book of Mormon (1829).

These Isaiah texts were quoted and paraphrased by many Book of Mormon prophets who had a copy of Isaiah on the PLATES of brass. Attempts to determine the authenticity of those Book of Mormon Isaiah texts by comparing them with Hebrew, Greek, and Latin texts of Isaiah hold interest, but such efforts are moot because the ancient texts behind the Book of Mormon Isaiah translation are not available for study. However, much can be learned by comparing the numerous ancient versions and translations of Isaiah with the Book of Mormon Isaiah texts. Such comparisons result in granting the Book of Mormon Isaiah full recensional status.

The Isaiah materials in the Book of Mormon exhibit many similarities to those in the King James translation of the Bible, which would seem to indicate that both share a Hebrew Masoretic origin. However, many other peculiarities in the Book of Mormon texts point to an origin related to texts similar to those from which the Greek Septuagint and the Latin Vulgate were derived. These peculiar readings are significant enough that they preclude relegating the Book of Mormon Isaiah texts to being a mere copy of the King James Version. The Isaiah texts found in English translation in the Book of Mormon possess a distinctive char-

CHART OF ISAIAH CITATIONS IN THE BOOK OF MORMON

<i>Book of Mormon</i>	<i>Isaiah</i>
1 Ne. 20–21	48–49
1 Ne. 22:6	49:22
1 Ne. 22:8	49:22–23; 29:14
1 Ne. 22:10–11	52:10
2 Ne. 6:6b–7	49:22–23
2 Ne. 6:15	29:6
2 Ne. 6:16–8:25	49:24–52:2
2 Ne. 9:50–51	55:1–2
2 Ne. 12–24	2–14
2 Ne. 25:17 (mixed)	11:11 and 29:14
2 Ne. 26:15–16, 18	29:3–5
2 Ne. 26:25	55:1
2 Ne. 27:2–5	29:6–10
2 Ne. 27:6–9	29:4, 11
2 Ne. 27:15–19	29:11–12
2 Ne. 27:25–35	29:13–24
2 Ne. 28:9b	29:15
2 Ne. 28:14b	29:13b
2 Ne. 28:16a	29:21
2 Ne. 28:30a	28:10, 13
2 Ne. 28:32	9:12–13
2 Ne. 29:1	29:14, 11:11
2 Ne. 30:9, 12–15	11:4–9
Mosiah 12:21–24	52:7–10
Mosiah 14:1–12	53
Mosiah 15:10	53:10
Mosiah 15:14–18	52:7
Mosiah 15:29–31	52:8–10
3 Ne. 16:18–20	52:8–10
3 Ne. 20:32–35	52:8–10
3 Ne. 20:36–46	52:1–3, 6–7, 11–15
3 Ne. 21:8b	52:15b
3 Ne. 21:29	52:12
3 Ne. 22:1b–17	54
Moro. 10:31	52:17; 54:2

acter that indicates a unique textual origin. The important question is not, "Are the Book of Mormon Isaiah texts authentic?" Rather, the issue is, "Do the Book of Mormon Isaiah texts provide clear evidence of variant texts besides those normally acknowledged?" Should they not be considered as valid as, say, the Dead Sea Isaiah texts?

One of the major criticisms of the Book of Mormon Isaiah texts is that they contain parts of what have come to be termed "First Isaiah" and "Deutero-Isaiah" by Bible scholars. It is evident that the Book of Mormon Isaiah texts provide evidence contravening modern theories of multi-

ple authorship of Isaiah's book (*see* ISIAH: AUTHORSHIP); for if the origins of the Isaiah material in the Book of Mormon are accepted as stated by its authors, then by 600 B.C. the book of Isaiah was essentially as it is today. The chief value of textual criticism, in this case, is to help identify special themes and language patterns, that is, to provide a better understanding of the message, not a determination of authorship. The most viable and certainly the most productive option for determining the origin of the Book of Mormon Isaiah texts is therefore an internal examination.

The Book of Mormon indicates that in "the first year of the reign of Zedekiah, king of Judah" (1 Ne. 1:4) the prophet NEPHI₁ and his brothers retrieved from Jerusalem a "record" written by their ancestors on plates of brass (1 Ne. 3–4), which they carried with them to the Western Hemisphere. Included in the record were prophecies of Isaiah (1 Ne. 19:22–23; cf. 5:13). All of the Isaiah texts in the Book of Mormon are quotations from that record, except perhaps those cited by the risen Jesus (cf. 1 Ne. 16, 21–22). Whether quoting directly or paraphrasing, Book of Mormon prophets were trying to do two things: "persuade [people] to believe in the Lord their Redeemer" (1 Ne. 19:23) and reveal the plans of God for his people, as noted by the prophet Isaiah (e.g., 2 Ne. 25:7; Hel. 8:18–20; 3 Ne. 23:1–2). These features give a singular quality to the Isaiah texts of the Book of Mormon, because it preserves almost exclusively the texts pertaining to salvation and saving principles and ignores Isaiah's historical material. The concerns of Book of Mormon prophets were doctrinal, and passages were utilized to expound their testimonies. Moreover, the passages that concern salvation from the later chapters of Isaiah are presented to show that Jesus was the promised Messiah (cf. Mosiah 13:33–15:31, which cites Isa. 53; 52:7, 8–10). While nineteenth-century biblical scholarship held that the concept of a "saving Messiah" arose after the Babylonian exile (587–538 B.C.) and therefore the later chapters of Isaiah are to be dated to the end of the sixth century or later, the Book of Mormon texts obviously undermine that theory.

Minor changes in the Book of Mormon Isaiah texts have been made since the publication of the work in 1830. These changes in recent editions have attempted to correct early errors in printing and to bring the Isaiah texts of the present edition into "conformity with prepublication manuscripts

and early editions edited by the Prophet Joseph Smith" ("A Brief Explanation About the Book of Mormon," 1981 edition of the Book of Mormon). None of these changes has been substantive.

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LEGRANDE DAVIES

INTERPRETATIONS IN MODERN SCRIPTURE

Isaiah was one of the most important prophetic writers in the Old Testament. The Book of Mormon and the Doctrine and Covenants, modern LDS scriptures, confirm this assessment and contain extensive commentaries on his writings. The Book of Mormon quotes 425 verses and paraphrases many others from the book of Isaiah, taken from the PLATES of brass, a record brought to the Western Hemisphere by the prophet LEHI and his family (c. 600 B.C.). The Book of Mormon quotations from Isaiah are accompanied by the interpretations of Nephite prophets and the resurrected Jesus Christ. The Doctrine and Covenants likewise contains quotations and paraphrases of Isaiah, many illuminating the setting for and relevance of the fulfillment of his prophecies.

THE BOOK OF MORMON. The prophets in the Book of Mormon explicitly praise the writings of Isaiah and provide a thorough commentary thereon. Besides three early NEPHITE prophets, NEPHI₁, JACOB, and ABINADI, who quoted extensively from and explained the meanings of Isaiah, the resurrected Jesus Christ, when he visited the Nephites (A.D. 34), commanded his hearers to "search these things diligently; for great are the words of Isaiah" (3 Ne. 23:1). Most Book of Mormon citations of Isaiah concern two themes: (1) the testimony that Jesus Christ would come into the world to save it (1 Ne. 19:23; cf. 2 Ne. 9:5–12), and (2) pronouncements that even though the Lord would scatter Israel, he would gather and restore them, fulfilling the covenants that he made with Abraham and Israel (2 Ne. 6:5; cf. 9:1–2).

Concerning the house of Israel, Nephi's earliest citation of Isaiah (chaps. 48–49) emphasized two types of scattering: that of large segments of the tribes of Israel, and that of small groups among the nations of the earth (1 Ne. 22:3–5; cf. Isa. 49:1–13). Scattered Israelites of both types would be nursed temporally and spiritually among the GENTILES. The temporal assistance to Israelites would lead to a dependency on Gentiles for survival. The spiritual nursing would come through a “marvelous work” that would gather Israel out of obscurity and darkness and bring them to the knowledge of their Redeemer (1 Ne. 22:6–12).

Nephi presented his longest quotation of Isaiah 2–14 (2 Ne. 12–24) as a third witness of Israel's Redeemer. Nephi, his brother Jacob, and Isaiah had each seen the Redeemer (as the premortal Jesus Christ) face to face (2 Ne. 11:2–3; cf. 2 Ne. 16:1–7). Nephi's own vision (1 Ne. 11:13–20) clarified Isaiah's words pointing to the coming of Christ (cf. 2 Ne. 17:14; 19:6–7 [i.e., Isa. 7:14; 9:6–7]).

Nephi's commentary on Isaiah 2–14 describes what was to happen to the Jews (2 Ne. 25:9–21; cf. Isa. 3:1–15; 5:1–7), to Nephi's own people (2 Ne. 25:22–26:11; cf. Isa. 29:1–4), and among the Gentiles (2 Ne. 26:12–28:32; cf. Isa. 3:16–4:1). Nephi knew by revelation that when the Book of Mormon would come forth among Gentiles, churches would be lifted up in pride and learning, SECRET COMBINATIONS would prevail, and priestcraft would flourish (2 Ne. 26:14–33; cf. Isa. 3:16–4:1; 2 Ne. 13:16–14:1). By contrast, he foresaw that beautiful branches of Israel would be cleansed and grow in both ZION and JERUSALEM and that they would be protected by the Lord (Isa. 4:2–6; 2 Ne. 14:2–6). Expanding Isaiah's prophecy, Nephi prophesied that Gentiles who repented would be numbered with the house of Israel and become heirs of the promised blessings (2 Ne. 30:1–3). He affirmed that his own people would again receive the GOSPEL OF JESUS CHRIST and become a pure and delightful people (2 Ne. 30:4–6). He foretold the gathering of Jews to Jerusalem, as they would begin to believe in Christ, and also as a delightful people (2 Ne. 30:7).

The prophet Abinadi (c. 150 B.C.) said that all the prophets had spoken concerning Christ's coming (Mosiah 13:33–35), and he quoted Isaiah 53 as an example (cf. Mosiah 14). In one of the most lucid explanations of the ministry and atonement of Christ, Abinadi explained that chapter 53 of Isaiah underscored that “God himself shall come down

among the children of men, and shall redeem his people,” and that, because of his redemption, he would stand “betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, . . . and satisfied the demands of [God's] justice” (Mosiah 15:1–9).

During his first visit among Book of Mormon peoples, the resurrected Jesus cited Isaiah 52 and 54 among his principal texts. He declared that when the words of Isaiah were fulfilled, the covenants made to the house of Israel would be fulfilled (3 Ne. 20:11–12). The gospel will be taught to Jews in their scattered locations and, after they accept it, they will return to Jerusalem and teach their own people (3 Ne. 20:29–35; cf. Isa. 52:8–10). Jesus gave his hearers a sign that the restoration of Jews to Jerusalem would indicate that the restoration had already begun among other Israelites in ZION, the Americas (3 Ne. 21:1–7; Isa. 52:1–3, 6–7, 11–12). In a reference to the “marred” servant of Isaiah 52:13–15, he spoke of the servant's “marvelous work.” While the marred servant was clearly the mortal Jesus (Mosiah 15:1–9), Isaiah's words form a dual prophecy because the resurrected Jesus said that it also referred to a latter-day servant. Latter-day Saints believe that this servant was the Prophet Joseph Smith, and the marvelous work referred to was the coming forth of the Book of Mormon and the restoration of the gospel (3 Ne. 21:8–11).

While expanding on Isaiah's words, Jesus foretold the building of the NEW JERUSALEM in the Western Hemisphere by a remnant of the house of Israel, assisted by converted Gentiles (3 Ne. 21:22–25; cf. 20:22). The gospel is to be preached among the various groups of the house of Israel, including the Lamanites and the lost tribes (3 Ne. 21:26).

THE DOCTRINE AND COVENANTS. Also a rich source for interpreting and applying the prophecies of Isaiah, the Doctrine and Covenants has over seventy quotations from or paraphrases of Isaiah. Two themes are prevalent: the gospel will be restored, and Israel will be gathered. For example, the “marvelous work and a wonder” (Isa. 29:14) is the coming forth of the Book of Mormon (D&C 6:1); God's “strange act” (Isa. 28:21) refers to the RESTORATION of the Church and its temple ORDINANCES (D&C 95:4); the “good tidings” published “upon the mountains” (Isa. 52:7) consist of the preaching of the gospel to all nations (D&C 19:29); and the restoration of the tribes of Jacob

CHART OF ISALAH CITATIONS IN THE
DOCTRINE AND COVENANTS

The following lists offer a sampling of Isaiah passages that are either quoted, paraphrased, or interpreted in the Doctrine and Covenants.

<i>Isaiah</i>	<i>Doctrine and Covenants</i>		
1:2	76:1	52:1	82:14; 113:7-8
1:18	45:10; 50:10-12	52:2	113:9-10
1:19	64:34	52:7	19:29; 31:3; 113:10
2:2-3	133:12-13	52:8	39:13; 84:98-99; 133:10
4:5	45:63-75; 84:5	52:10	113:10; 133:3
4:6	115:6	52:11	38:42; 133:5
5:1-7	101:43-62	52:12	49:27; 58:56; 101:68,
8:16	88:84; 133:72		72; 133:15
11:1-5	113:1-4	52:15	101:94
11:4	19:15	54:2	82:14; 133:9
11:10	113:5-6	54:17	71:9; 109:25
11:16	133:26-29	55:6	88:62-63
13:1	133:14	59:17	27:15-18
13:10	29:14; 34:9; 45:42;	60:1-4	64:41-42
	88:87; 133:49	60:2	112:23
13:13	21:6; 35:24	60:22	133:58
14:12	76:26	61:1	128:22
24:5	1:15	62:4	133:23-24
24:20	49:23; 88:87	62:10	45:9; 115:5
25:6	58:8	63:1-2	133:46-48
28:10	98:12; 128:21	63:3-6	76:107; 88:106;
28:15, 18	45:31; 5:19; 97:23		133:50-52
28:21	95:4; 101:95	63:7-9	133:52-53
29:14	4:1; 6:1; 11:1; 12:1;	64:1-2	34:8; 133:40-42
	14:1; 18:44; 76:9	64:3-5	76:10; 133:43-45
33:22	1:13	65:17	29:23
34:5	38:22	65:20	63:51; 101:30
35:1-2	49:24-25; 117:7	65:21-22	101:101
35:3	81:5	66:1	38:17
35:7-10	133:27-33	66:24	76:44
35:10	45:71; 66:11		
40:3	33:10; 45:9; 65:1; 84:28		
40:4	88:66		
40:5	49:23; 133:22		
40:6	101:23		
	124:7-8		
40:31	89:20; 124:99		
42:7	128:22		
43:11	76:1		
45:17	35:25; 38:33		
45:23	76:110; 88:104		
49:1	1:1		
49:2	6:2; 11:2; 12:2; 14:2;		
	15:2; 16:2; 33:1; 86:9		
49:6	86:11		
49:22	45:9; 115:5		
50:2-3	35:8; 133:66-69		
50:11	133:70		
51:9-11	101:18		

from among the nations (Isa. 49:6) means the return of scattered Israel to their lands of promise (D&C 133:26-33).

Other themes include the building of the latter-day Zion and her stakes (Isa. 54:1-2; D&C 82:14) as well as the old Jerusalem (Isa. 52:1-2; D&C 113:7-10); verification that Jesus is the only Savior of the world (Isa. 43:11; D&C 76:1); and details of his SECOND COMING (Isa. 63:3-6; 64:1-5; D&C 133:37-52). Finally, many anticipated events are interpreted to be millennial occurrences (Isa. 65; D&C 101:30-31).

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MONTE S. NYMAN

COMMENTARIES ON ISAAH

The book of Isaiah is one of the most frequently cited prophetic works within LDS scripture. When the Book of Mormon people left Jerusalem, they carried records on PLATES of brass that contained many Old Testament books predating 600 B.C., including Isaiah. Early in their narratives, NEPHI₁ and his brother, JACOB, quoted extensively from Isaiah. Later, the resurrected Jesus admonished his hearers in the Americas to search the words of Isaiah diligently, for “great are the words of Isaiah” (3 Ne. 23:1).

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Several books written by LDS authors since 1950 have sought to assist Church members and others to understand Isaiah’s words. Some of these commentaries addressed a scholarly audience and others were written for general readers.

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ANN N. MADSEN

ISHMAEL

Little is known of the Book of Mormon Ishmael. An Ephraimite from Jerusalem (cf. *JD* 23:184), he cooperated in fulfilling God’s command (brought to him from the wilderness by Lehi’s son) that he, his wife, five daughters, two sons, and their households travel into the wilderness to join the exodus of the prophet LEHI from Jerusalem about 600 B.C. (1 Ne. 7:2–5).

While en route to Lehi’s camp, a division arose in which four of Ishmael’s children collaborated with LAMAN and Lemuel, the older sons of Lehi, against the others of their party. A reprimand by NEPHI₁, the fourth son of Lehi, provoked

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While en route to Lehi’s camp, a division arose in which four of Ishmael’s children collaborated with LAMAN and Lemuel, the older sons of Lehi, against the others of their party. A reprimand by NEPHI₁, the fourth son of Lehi, provoked

them to bind him and threaten to leave him to die. Their hearts were softened toward him only when other members of Ishmael's family pleaded for Nephi's safety (1 Ne. 7:6–21).

After joining with Lehi in the valley of Lemuel, Nephi, his brothers, and ZORAM married the daughters of Ishmael (1 Ne. 16:7). As the journey continued Ishmael died and "was buried in the place which was called Nahom" (16:34). Ishmael's death and the combination of other adversities caused such grieving among his children that they again complained against Lehi and Nephi, repenting only after the voice of the Lord chastened them (16:34–39).

CHRISTINE PURVES BAKER

ISRAEL

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- Lost Tribes of Israel
- Gathering of Israel

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OVERVIEW

The name Israel (Hebrew for "God rules" or "God shines") has two particularly distinctive modern applications to Latter-day Saints. First, it refers to members of the Church. Second, it points to modern descendants of ancient Israelite stock, who, because of God's fidelity to ancient covenants made with their forebears, are to become recipients of his blessings in the latter days.

HISTORY OF THE NAME. The name Israel first appears in the Bible as the divinely bestowed sec-

ond name of Jacob (Gen. 32:28; 35:10). "Sons of Israel" or "children of Israel" initially meant Jacob's sons and their families (Gen. 50:25; Ex. 1:1) and, more distantly, all of Jacob's descendants (e.g., Ex. 1:7, 9). After Jacob's posterity settled in the land of Canaan, the name Israel referred to the league of tribes bound together by a covenant with the Lord (Josh. 24). Later, the united monarchy of Saul, David, and Solomon was known as Israel (e.g., 1 Sam. 9:16; 13:13; 2 Sam. 5:3). After the breach following Solomon's death, the name Israel denoted the northern kingdom (1 Kgs. 11:34–39; 12:3, 16), while the name Judah designated the southern realm (1 Kgs. 12:23, 27). After the northern kingdom fell to the Assyrians in 722 B.C., the name Israel became a spiritual designation for the southern kingdom (e.g., Isa. 5:7; Micah 3:1; Zech. 12:1; 1 Macc. 1:11, 62). The term "Jew" was first applied by outsiders to those living in the kingdom of Judah and first appears in 2 Kings 16:6.

In the New Testament, the name Israel refers to the people of God, not usually in a nationalistic sense but designating those who are, or will be, gathered to Jesus Christ by obeying the word of God (e.g., Matt. 10:6–7; Luke 24:21; John 1:31, 49; Acts 2:22, 36). It also refers to Christ's kingdom (Matt. 27:42; Mark 15:32), into which Gentiles will be grafted as if into an olive tree (Rom. 11:17–21). Two passages in Galatians clearly equate Israel with the early Christian church (Gal. 3:27–29; 6:15–16), and the connection is also affirmed by Jesus' statement that his apostles will judge the tribes of Israel (Matt. 19:28; cf. 1 Ne. 12:9; D&C 29:12).

In the Book of Mormon, several phrases appear with distinctive applications. The phrase "children of Israel" regularly refers back to Jacob's descendants in the Mosaic era, echoing the language of the Exodus account (e.g., Ex. 19:1; 1 Ne. 17:23; Jacob 1:7; Mosiah 7:19; cf. 3 Ne. 29:1–2). God's title Holy One of Israel, drawn from Isaiah (e.g., 48:17; 1 Ne. 20:17), appears in discussions of God's covenants, affirming him to be the faithful God who made covenants with ancient Israel (e.g., 1 Ne. 19:14–17). This title also appears in prophecies concerning God's future "reign in dominion, and might, and power, and great glory" (1 Ne. 22:24–25). The Holy One of Israel is identified as Jesus Christ (2 Ne. 25:29). "House of Israel" refers to the lineal posterity of Jacob and is frequently used in prophetic utterances that have to do with their scattering or latter-day gathering. Moreover,

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Book of Mormon people saw themselves as a “remnant” or “branch” of the house of Israel whose descendants would receive the blessings promised to Israel in the latter days (1 Ne. 19:24; 3 Ne. 20:16).

For two major reasons, Latter-day Saints today apply the name Israel to themselves. First, Moses appeared to Joseph SMITH, and Oliver COWDERY in the KIRTLAND TEMPLE on April 3, 1836, and conferred on them the KEYS, or authorization, for “the gathering of Israel” (D&C 110:11; cf. *PWJS*, pp. 145–46). This gathering consists not only in restoring people of Israelite ancestry “to the lands of their inheritance” but also in bringing them “out of obscurity and out of darkness; and they shall know that the Lord is . . . the Mighty One of Israel” (1 Ne. 22:12). This action means bringing them into the Church. Second, Latter-day Saints have often learned from their PATRIARCHAL BLESSINGS that they are literally of the lineage of Israel (D&C 86:8–9), primarily the tribes of EPHRAIM and Manasseh. The Lord has revealed that it is the particular responsibility of Israel to carry the message of the restored gospel to the world, and Ephraim has the responsibility of directing this work (D&C 133:26–34; cf. *TPJS*, p. 163). Those who are not of Israel’s lineage become such through adoption at the time of their baptism and reception of the Holy Ghost (*TPJS*, pp. 149–50; Rom. 8:15–17; Gal. 4:5–7; Abr. 2:10; see also LAW OF ADOPTION).

LINEAL ISRAEL. Israel’s consciousness of lineal distinction was related at least in part to God’s formal adoption of it by covenant at the holy mount. “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests, and an holy nation” (Ex. 19:5–6). As the chosen people of God, Israel was under a divine obligation to bear the covenant and its promises to others, an obligation established earlier with Abraham and his seed (Abr. 2:9–11; see also ABRAHAMIC COVENANT).

The Book of Mormon peoples were literally of Israel. Those who journeyed to the Western Hemisphere from Jerusalem with LEHI around 600 B.C. were descended from JOSEPH OF EGYPT through his sons Manasseh and Ephraim (Alma 10:3; cf. 1 Ne. 5:14–16; *JD* 23:184–85). A second group had links to the royal house of Judah through MULEK, son of Zedekiah (Hel. 6:10; Omni 1:14–16). Several prophecies deal with the eventual restoration

of God’s covenant among the descendants of these peoples (e.g., 1 Ne. 22:3–12; 3 Ne. 20:22–27; 21:1–7). As a natural corollary, several prophecies focus on the scattering and eventual return of many of the Jews to Jerusalem and the blessings that await them there (e.g., 2 Ne. 6:10–14; 3 Ne. 20:29–46; Ether 13:5). As with other covenants, promises are fulfilled only when people—whether Gentiles or Israelites—obey the commandments of God (e.g., 1 Ne. 14:5–6; 22:17–22).

Today, members of the Church—latter-day Israel, largely Joseph’s descendants either by blood or adoption—are to seek out the other descendants of Israel and those who would become Israelites through adoption by baptism. The Prophet Joseph Smith observed that “as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; . . . while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost” (*TPJS*, pp. 149–50; cf. Rom. 6:4; 12:2).

SPIRITUAL ISRAEL. In both ancient and modern times, keeping God’s covenants has been the heart of becoming and remaining the people of God (e.g., Ex. 19:5–6; Deut. 4:32–40; D&C 100:15–16). At the physical center of Israel, so to speak, stood the house of God’s spiritual blessings, where covenants were made and remade, first the tabernacle in the camp and later the temple in Jerusalem. Almost immediately after giving the Ten Commandments and other terms of the covenant (Ex. 20–23), God gave directions for fashioning the tabernacle (Ex. 24–27), the most sacred structure of Moses’ Israel, “that I [God] may dwell among them” (Ex. 25:8). Latter-day Saints have also been commanded by the God of Israel to build temples for worship and for making covenants, so that the lives of men and women will be enriched through eternal family sealings (D&C 110:6–10; cf. *TPJS*, p. 186; *WJS*, p. 212; see also TEMPLES).

In the New Testament era Gentiles were offered a broad opportunity to become full partakers of Israel’s blessings. While Jesus limited his personal ministry to Israelites (Matt. 15:24; cf. 3 Ne. 15:23) and told the Twelve to proselytize only among Israel (Matt. 10:5), he visited Gentiles in the Decapolis, near Galilee (Matt. 8:28–34), and sent his seventy disciples into areas where there

were many Gentiles (Luke 10:1–17). He prophesied that many “shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” (Matt. 8:11). John the Baptist proclaimed that “God is able of these stones to raise up children unto Abraham” (Matt. 3:9), evidently referring to the adoption of Gentiles into the house of Israel (*TPJS*, p. 319). Peter learned that the righteous in “every nation” who hearken to God are “accepted with him” (Acts 10:35). Even so, Paul reminded readers to “boast not against the branches” of the tree of Israel when they falter because “all Israel shall be saved” (Rom. 11:18, 26).

The Book of Mormon preserves a prophecy of Joseph of Egypt (2 Ne. 3:5–21) wherein the Lord promised Joseph that “a choice seer will I raise up out of the fruit of thy loins . . . [to bring] them to the knowledge of the covenants which I have made with thy fathers” (2 Ne. 3:7). The “work” of this seer includes bringing forth a record written by Joseph’s descendants that will be joined to a record from the tribe of Judah, to bring Israelites “to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord” (2 Ne. 3:11–12). The record from Joseph’s lineage is the Book of Mormon and that from Judah’s is the Bible (cf. Ezek. 37:15–23; *see also* BOOK OF MORMON, BIBLICAL PROPHECIES ABOUT). The prophecy states that the seer “shall be called after me [Joseph]; and it shall be after the name of his father. And he shall be like unto me” (2 Ne. 3:15). For Latter-day Saints, this seer is Joseph Smith. Moreover, the Book of Mormon is an instrument for bringing about the restoration of gospel covenants and Israel’s gathering. About 600 B.C. the Lord spoke to NEPHI¹ concerning both the Gentiles and Nephi’s posterity: “I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; . . . behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb. And in them shall be written my gospel, saith the Lamb” (1 Ne. 13:35–36). On the title page of the Book of Mormon, one finds these words written about A.D. 400 stating the purpose of the work: “Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever” (*see* BOOK OF MORMON: TITLE PAGE).

The gathering of Israel could not proceed until the restoration of the keys or authorization for this effort. On April 3, 1836 (Passover time), both Moses and Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple, Elijah restoring the sealing powers for turning the hearts of the children to the promises made to their ancestors (cf. Mal. 4:5–6; D&C 2:1–3; JS—H 1:38–39) and Moses the keys for gathering Israel (D&C 110:11, 13–16; cf. *TPJS*, pp. 337–38; *PWJS*, pp. 186–87).

LAND OF ISRAEL. While the phrase “land of Israel” is used relatively infrequently in the earlier parts of the Old Testament and is likely the work of a later hand (e.g., 1 Sam. 13:19; 2 Kgs. 5:2), the concept of a definable land given to Israel as an inheritance is at least as old as Abraham (e.g., Gen. 12:7; Abr. 2:6; *see also* PROMISED LAND). Furthermore, it is clear that continued obedience was required for retaining possession of it. For the Lord promised Abraham—with a caution—that his descendants would receive a “land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice” (Abr. 2:6; cf. also Lev. 18:25–28; Jer. 16:12–13).

The concept of multiple lands of inheritance is taught in the Book of Mormon. This plurality of territories is joined to the notion of inheritance, as expressed by Isaiah. In most cases, the Book of Mormon writer cites Isaiah about the gathering of Israel to its lands. For instance, Jacob predicted that the house of Israel “shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise” (2 Ne. 9:2, after quoting Isa. 49:24–52:2; cf. 2 Ne. 6:11; 10:7–8). Significantly, in each instance a spiritual transformation of Israel is to accompany the gathering to lands: “And they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel” (1 Ne. 22:12). Again, God “has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning [and will continue] . . . until the time comes that they shall be restored to the true church and fold of God” (2 Ne. 9:2; cf. 30:2; 3 Ne. 16:4; 20:13, 31).

The resurrected Jesus stated that there are at least two lands to which descendants of the house of Israel are to be gathered. To hearers of the lineage of Joseph in the Western Hemisphere, he declared that “the Father hath commanded me that I

should give unto you this land, for your inheritance" (3 Ne. 20:14; cf. 20:22; Ether 13:6–10). Concerning the Jews, the risen Jesus said, "I will remember the covenant which I have made with my people . . . [that] I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father" (3 Ne. 20:29; cf. Ether 13:5, 11). Latter-day scripture indicates that the ten tribes will come first to the Americas, where they will "be crowned with glory, even in Zion" (D&C 133:26–34) and then will inherit the land of their ancestors (3 Ne. 20–21).

STATE OF ISRAEL. LDS leaders have viewed the creation of the modern state of Israel in the Middle East as a consequential world event but not as the complete fulfillment of prophecy. After noting the glory of God's work yet to be done among all branches of Israel and after discussing the redemption promised to Judah, Bruce R. McConkie, an apostle, wrote of the present immigration of a few million Jewish people to the Holy Land, "Is this the latter-day gathering of which the scriptures speak? No! It is not. . . . [It] is nonetheless part of divine plan" of a more complete gathering yet to occur (p. 229).

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S. KENT BROWN

SCATTERING OF ISRAEL

The scattering of Israel, as foretold throughout the Bible and the Book of Mormon, is evidence of fulfilled prophecy. On the one hand, Abraham received promises that his children would possess a dwelling place as long as they remained faithful to God's commands (Abr. 2:6); on the other, prophets from Moses on warned that spiritual rebellion would lead to their removal from the promised land (Lev. 18:26–28; 26:21–33). During the divided monarchy, Israelite prophets pled for a re-

turn to neglected covenants to assure the Lord's promised protection (e.g., Hosea 6:1–3; Amos 5:4–9; Isa. 49; 50:1–3; 51–52; Jer. 3:12–19; 18:11). After they rejected prophetic warnings, both Israel and Judah were scattered.

The scattering occurred in three primary phases: (1) the Assyrian captivity of the northern kingdom of ten of the tribes of Israel (c. 722 B.C.); (2) the Babylonian captivity of the kingdom of Judah (c. 587 B.C.); and (3) the destruction of the Judean state and second temple by Rome (A.D. 66–70). While other cases of scattering occurred, these phases accomplished the Lord's purposes of punishing his covenant people by scattering them; but he mercifully made preparation for gathering their descendants in the latter years when they "come to the knowledge of their Redeemer" (2 Ne. 6:8–14).

Numerous references to Israel's scattering appear in scripture. Isaiah, Jeremiah, Ezekiel, NEPHI¹, and others wrote much concerning it (e.g., Isa. 50–53; Jer. 3; 18; Ezek. 6:8–10; 11–12; 36; 2 Ne. 10). Perhaps the most notable of these is the prophecy of ZENOS given "unto the house of Israel" and cited in the Book of Mormon by JACOB, son of LEHI (Jacob 5). In language similar to Isaiah 5:1–7 and echoed in Romans 11:17–24, Zenos compared the history of the house of Israel to an olive tree planted in a vineyard, likening it to a "tame olive tree" that begins to decay. GENTILES, represented in Zenos' allegory as branches from a wild olive tree, were grafted onto the tame tree to preserve its natural fruit. Servants assisted the lord of the vineyard in providing the best conditions for growth—digging, pruning, fertilizing, and finally transplanting, grafting, and pruning. Meanwhile, they planted branches of the mother tree in remote parts of the orchard. In three "visits" to the vineyard (Jacob 5:4, 16, 30), the lord and his servants labored to produce desirable olives that could be stored for "the season, which speedily cometh" (5:76). Finally, the desired fruit appeared, which greatly pleased the lord of the vineyard (5:38–75).

Joseph Fielding SMITH, a modern APOSTLE, summed up this allegory thus: "It records the history of Israel down through the ages, the scattering of the tribes to all parts of the earth; . . . or in other words the mixing of the blood of Israel among the Gentiles by which the great blessings and promises of the Lord to Abraham are fulfilled" (*Answers to Gospel Questions*, Salt Lake City, 1963, Vol. 4, pp. 141–42).

Book of Mormon prophets and the resurrected Savior also spoke of the scattering. Reflecting on his people's situation in a new land, Nephi¹ noted that they were part of scattered Israel that would one day be gathered (1 Ne. 22:3–5, 7–12). Jacob observed, "We have been driven out of the land of our inheritance; but we have been led to a better land" (2 Ne. 10:20–22). The resurrected Jesus told hearers in the Americas that though the prophesied scattering was not yet complete, the promised gathering was certainly forthcoming (3 Ne. 20:11–18, 29–46; 21:1–9, 26–29).

The scattering of Israel interests Latter-day Saints because of the promise of the latter-day gathering, which began in 1829 when the Lord restored the PRIESTHOOD through the Prophet Joseph Smith. Then, on April 3, 1836, Moses appeared and gave the keys, or authorization, of gathering to Joseph Smith and Oliver COWDERY in the Kirtland Temple. Today, commissioned by those with priesthood authority, missionaries gather latter-day Israel back to the covenant, to acceptance of their Redeemer, teaching them in the nations to which their ancestors were long ago dispersed.

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DOUGLAS A. STEWART

LOST TRIBES OF ISRAEL

Events leading to the separation of the ten tribes of Israel—later known as the ten lost tribes—are linked to the division of the Israelite monarchy (c. 930 B.C.). Following their upstart king, Jeroboam, the northern kingdom of Israel apostatized from COVENANTS they had made with the Lord (1 Kgs. 12:26–30). ISAIAH warned that the Assyrian army would become "the rod of [God's] anger" (Isa. 10:5); the PROPHECY was fulfilled when the Assyrians took most of the people in the northern tribes into captivity (2 Kgs. 17:23). For LATTER-DAY SAINTS, the lost tribes are Israelites other than either the Jewish people or the LAMANITES of the Book of Mormon (2 Ne. 29:13). LDS sources provide some information about their situation and announce that descendants of these lost tribes will be vitally involved in events of the LAST DAYS.

The Lord revealed through Old Testament PROPHETS that the ten tribes would return and receive promised blessings. Isaiah prophesied "that the Lord shall set his hand again . . . to recover the remnant of his people" (Isa. 11:11). JEREMIAH declared that "remnants" would come from "the land of the north" (Jer. 3:18; 16:14–15; cf. 23:7–8; 31:8) and that the Lord would "make a new covenant" with them (Jer. 31:31).

Book of Mormon prophets affirmed that the Lord had not forgotten the ten tribes, and that they are keeping records that will yet be revealed (2 Ne. 29:12–14). When the resurrected Jesus Christ appeared in the Americas, he spoke of being commanded of the Father to minister unto the lost tribes, "for they are not lost unto the Father" (3 Ne. 17:4). Jesus also promised that the Lord's redemptive work in the last days would include "the tribes which have been lost" (3 Ne. 21:26).

For the lost tribes to receive their promised blessings in the last days, priesthood KEYS or authorization had to be restored. On April 3, 1836, MOSES appeared to the Prophet Joseph SMITH and Oliver COWDERY in the KIRTLAND TEMPLE and committed to them the "keys of the gathering of Israel . . . and the leading of the ten tribes from the land of the north" (D&C 110:11). These keys still rest with the PRESIDENT OF THE CHURCH. In time, the ten tribes are to be "crowned with glory . . . by the hands of the servants of the Lord, even the children of Ephraim" (D&C 133:26–34). Elder James E. Talmage also affirmed that "the tribes shall come; they are not lost unto the Lord; they shall be brought forth as hath been predicted" (CR [Oct. 1916]:76). Plainly, according to scripture and teachings of LDS leaders, descendants of the lost tribes—wherever they may be—have continued to receive divine attention and will receive future blessings.

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DAVID L. BOLLIGER

GATHERING OF ISRAEL

Latter-day Saints "believe in the literal gathering of Israel and in the restoration of the Ten Tribes; [and] that Zion (the New Jerusalem) will be built

upon the American continent" (A of F 10). In the LDS perspective, gathering Israel in the latter days consists of the following: (1) the spiritual gathering, which includes coming to know that Jesus is the Christ and joining The Church of Jesus Christ of Latter-day Saints; (2) the assembling of Church members to organized STAKES; and (3) the gathering of the descendants of Jacob's twelve sons—including the lost ten tribes (D&C 110:11)—to the lands of their inheritance. These gatherings are necessary because of ancient apostasies that resulted in the dispersion of Israel into all nations (Deut. 4:27; 28:64; Jer. 16:13; Hosea 9:17).

Israelite PROPHETS, foreseeing Israel's scattering, also foretold her gathering in the LAST DAYS (1 Kgs. 22:17; Jer. 31:7–12; 32:37–40; Ezek. 36:24; etc.). According to ISAIAH, Israel will come to know that the Lord is Savior, be gathered again, direct her own affairs, and rebuild JERUSALEM (Isa. 52:1–2; D&C 113:7–10). Anciently, the Lord brought Israel out of Egypt, and Isaiah prophesied a future recovery of Israel from many lands (Isa. 11:11–13; cf. 2 Ne. 6:14; *TPJS*, pp. 14–15; Benson, 1977, pp. 137–38).

The spiritual gathering of Israel through CONVERSION to the restored GOSPEL OF JESUS CHRIST is to be accomplished by the elders of the Church (D&C 133:8) who are set apart and sent out as "fishers" and "hunters" to "hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16:16) and to call them to ZION and her stakes (D&C 133:4–9; Isa. 54).

The Book of Mormon and Doctrine and Covenants are seen as tools "to gather out mine elect" from all the earth (Moses 7:62; Benson, *Ensign* 16 [Nov. 1986]:78–80). The risen Jesus declared "that when the words of Isaiah should be fulfilled . . . then is the fulfilling of the covenant" that the Father made to gather Israel (3 Ne. 20:11–13). Further, he proclaimed that the Book of Mormon would come forth as a sign that scattered Israel was about to be gathered (3 Ne. 20–21). NEPHI¹ quoted Isaiah 48 and 49, which he regarded as a herald of Israel's future gathering and glory (1 Ne. 20–22).

The priesthood KEYS, or authorization, to gather Israel were restored to the Prophet Joseph SMITH and Oliver COWDERY on April 3, 1836, in the KIRTLAND TEMPLE. "Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the

north" (D&C 110:11). This authority is now held by the PRESIDENT OF THE CHURCH. That portion of Israel known as the Ten Tribes will yet be led from the north. Their gathering will be accomplished in part as they are converted to the Lord, receive the blessings of the gospel, and return to "the land of their ancient inheritance" (McConkie, 1982, pp. 321, 324–26).

Both the spiritual and the literal characteristics of gathering were emphasized by the Lord in the following interpretation of the PARABLE of the wheat and tares: "I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory" (D&C 101:65; also 86:7–10). Joseph Smith declared that in all ages the divine purpose of gathering is to build TEMPLES so that the Lord's children can receive the highest ORDINANCES and thereby gain ETERNAL LIFE (*TPJS*, pp. 307–308, 314).

The gathering of Israel continues in the post-earthly SPIRIT WORLD where Christ "organized his forces and appointed messengers . . . and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men" so that they too may be gathered (D&C 138:30, 34; cf. 1 Pet. 3:18–19). In the implementation of this gathering, ordinances such as BAPTISM and CONFIRMATION are performed in latter-day temples by Church members on behalf of the dead (cf. 1 Cor. 15:29).

The physical gathering of Israel is a concomitant of the spiritual gathering. The Lord's servants are to unite and "come forth to Zion, or to her stakes, the places of thine appointment" (D&C 109:39). In 1830 the Lord commanded the Saints to gather into "one place" (D&C 29:8), the first place being in OHIO. In July of 1831 he revealed that "the land of Missouri" was "appointed and consecrated for the gathering of the saints" and INDEPENDENCE, MISSOURI, was established as the "center place" (D&C 57:1–3). In 1838, after the Church had expanded, the Lord spoke of "gathering together upon the land of Zion, and upon her stakes" (D&C 115:6; cf. Isa. 54:2–3; D&C 101:21–22).

MISSIONARIES were sent out after the Church was organized (1830) to gather both spiritual and bloodline Israel. In the spirit of gathering, many converts immigrated from the eastern states, Canada, Britain, and Western Europe, first to Ohio,

then Missouri, Illinois, and eventually the Great Basin. Between 1840 and 1890, more than eighty thousand converts came from continental Europe and fifty-five thousand from Great Britain (P. A. M. Taylor, *Expectations Westward* [Edinburgh, 1965], p. 144).

At the turn of the century and thereafter, converts were no longer asked to immigrate to America and the West. As Spencer W. KIMBALL reemphasized, converts were to remain in their own lands, where stakes of Zion would be established and temples built, allowing members all the privileges of the gospel in their native countries. He urged the Saints to establish "multiple Zions" and to gather together in their own "culture and nation" (Kimball, pp. 438–40; cf. Palmer, pp. 33–42).

The gathering of Israel includes the LAMANITES. To their ancestors in the Americas, the resurrected Jesus promised: "This people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob" (3 Ne. 20:22, 25; 21:1–7).

The gathering of Jews to the state of Israel will continue. Joseph Smith's associates and successors predicted that their initial gathering would be in unbelief (*JD* 4:232; 11:245; 18:64–66; cf. 16:352; 18:225). Elder Bruce R. McConkie calls this a "gathering of the unconverted to Palestine . . . a political gathering" (1982, pp. 229–30). This "preliminary gathering" is to precede Christ's coming to the Jews on the Mount of Olives, when he will personally manifest himself to them (2 Ne. 6:14; cf. Zech. 13:6; D&C 45:48–53; JS—M 1:37).

The land of Canaan was promised to ABRAHAM and his posterity on condition of their RIGHTEOUSNESS (Abr. 2:6), a promise later reiterated to Isaac and Jacob (Gen. 12:7; 26:3; 35:12). Of the descendants of Jacob, the Jews have maintained their identity throughout the ages. As descendants of Abraham, Isaac, and Jacob, the people of Judah are to return to their ancestral lands (D&C 109:64). At the dedication of the Kirtland Temple, Joseph Smith pled with the Lord that "the

children of Judah may begin to return to the lands which thou didst give to Abraham, their father" (D&C 109:62–64). Orson HYDE, an early apostle, was called and ordained by Joseph Smith to dedicate Palestine for the return of the Jews. On October 24, 1841, Hyde climbed the Mount of Olives, prayed to "dedicate and consecrate this land . . . for the gathering together of Judah's scattered remnants," and erected a mound of stones to commemorate the event (*HC* 4:456–59).

The Book of Mormon states that the Jews "shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth" (2 Ne. 10:8; cf. 25:15–17). Moreover, MORMON, editor and compiler of the Book of Mormon, declared that "ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel; for behold, the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn" (3 Ne. 29:8).

[See also Zionism.]

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ISRAELITES

See: Covenant Israel, Latter-day